JÑĀNASĀRA

By

MAHOPADHYAYA ŚRĪ YAŚOVIJAYAJI

*

Translated into English with Introduction and Notes

by

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MAHOPADHYĀYA ŚRI YAŚOVIJAYAJI MAHARĀJA
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Dedication

Dedicated with great gratitude and
supreme regard

to

Nyāyācārya Nyāyavisārada Mahopādhyāya Yasovijayaji Maharaja, whose felicity of expression, superb intelligence, wide and deep knowledge, forceful style, penetrating philosophical insight and logical acumen which closely resembled those of Sri Haribhadra Suri entitled him to be aptly called लघु-हरिभद्र (Laghu-Haribhadra)

AND

with reverence

to

Pandit Sukhlalji, who was, verily, the Goddess of Learning in a male form, who led me to the vast treasure of the academic riches which Mahopādhyāya Yasovijayajī possessed, and who, with kindly care, shaped my entire literary career as it is today

—AMRITLAL GOPANI



Late SHETH SHRI AMRITLAL KALIDAS DOSHI
Founder — Jain Sahitya Vikas Mandal, Bombay

LIFE SKETCH OF
SHETH SHRI AMRITLAL KALIDAS DOSHI

The life and activities of Sheth Shri Amritlal Kalidas Doshi can be summed aptly in the classic words of Mathew Arnold "Sweetness and Light"

Born in a village near Jamnagar in an era of economic stagnation and political darkness on 14-10 1894, he breathed his last on the 7th January 1977 in the metropolis of Bombay in an altogether different era of a maturing economy and politically independent India These 83 years of life, he filled in with several achievements Self-effacing like the proverbial ripe fruit hidden by leaves nevertheless his achievements were outstanding, claiming admiration and appreciation from his fellowmen He lived a full life with wordly achievements in the sphere of business and industry, scholarly attainments playing outstanding role in the service of the Jain Community and the public at large and carrying out philanthropic and religious activities

He was an illustrious son of a noble father, Shri Kali das Virji Doshi Shri Kalidas who set a living example of Humility, Charity and Piety which the son tried to emulate to the best of his abilities He graduated from the Bahauddin College in Junagadh in 1917, when graduation was a hallmark of personal achievement He had attained proficiency in both English and Sanskrit Scholarly by nature, he could freely quote from Shakespeare Milton and Bible The death of his father a few months before he graduated, brought on his young shoulders a tremendous burden of supporting a large family

Braving personal hardships he looked after the whole family during difficult times He came down to Bombay in 1917 and took up a job in a Paint Manufacturing Com pany By 1924 his sincerity talents and capacity for hard work got him an offer of a partnership in a firm trading in Dyes and known as B Shivchand Jethalal & Co As business expanded he set himself to transforming it into a Business House of repute with a wide net work of dis tribution system This fine organisation that he built up is known for its integrity and excellence and bears testi monial to the farsightedness and tireless efforts which he brought to bear upon the task

When fortune smiled upon him he welcomed it as an opportunity for serving the religious and charitable causes so dear to him In 1942 he constructed a Jain Temple Gandhar Mandir at Palitana in memory of his father and plunged into public life for serving the community In 1952 he presided over the Golden Jubilee Session of the All India Svetamber Jain Murtipujak Conference In 1966 he presided over the Session of Bharatiya Jain Mahamandal which passed the historic resolution of celebrating 2500th Nirwan Mahotsava of Bhagwan Mahavir He was a trus tee of Anandji Kalyanji and Naminathji Temple for many years He presided over many functions and supported many a just cause

He was a fine orator and it was a treat to hear him both in Gujarati and English As his association in public life grew he came to be recognised as a Leader of the Com munity for his scholarly attainments great power of per suasion and patience and the skill he showed in tackling the delicate issues Whatever task he undertook big or small he did not spare himself in completing it He was a perfectionist and looked into minute details with meti culous care

Several charitable trusts and institutions fulfilling

diverse public needs owe their origin and derive their inspiration from him He was instrumental in disbursing huge sums for public welfare activities such as famine and drought relief, earthquake relief, education to the poor and relief to the needy and for setting up the D K V Arts & Science College at Jamnagar and in contributing to such institutions liberally He could not turn away any one from his door and would not be content till he did what he could for bringing relief to the needy and the suffering Bharatiya Vidya Bhavan received a large sum of Rs 10 lakhs for diverse activities that it carries on in the field of arts, culture and literature

He had a passion for knowledge and self realisation He set up Jain Sahitya Vikas Mandal at Vile-Parle in the year 1948, to study Jainology critically to interpret ancient texts and scriptures and communicate the eternal message embodied in them, to all for rediscovering the meaning of life and to show how it can be used in facing practical problems of life The institute, during its career of 38 years, has published 42 volumes based on critical study of all the available literature on the subjects chosen He would not rest till he was convinced that the meaning of the scriptural texts was determined and the underlying philosophical background was expounded fully in conformity with Jain Tenets He took scrupulous care to cite the original source and recognised authorities in support of the interpretations and explanations of the text The research volumes published in Gujarati, Hindi and English dealt with Jain Philosophy, Yoga, Logic and meditation The excellence and the outstanding quality of these works is widely acclaimed They will really be a true monument to this great soul

When he retired in 1964, probably he hoped for a quiet and peaceful life Unfortunately failing health and advancing age claimed its toll He had to face many a crisis with increasing frequency till the end which came

on 7th January 1977 Prepared as he was through meditation and deep studies in religion, he accepted the suffering with a detached mind He retained all the faculties of mind till the end

He retained a dignified demeanour, sense of humour and liveliness till the end As the end drew near, he called upon his secret reserves of strength and rose to the occasion Conscious of the approaching death, he met it gracefully He gathered all the family members and asked for their forgiveness, and blessed the children

He was indeed a true representative of the Indian tradition, one who lived up to the Jain principle of life — "PARASPAROPAGRAHO JIVANAM — (Live with Others and Live for Others)"

JÑĀNASĀRA

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(Anukramanikā)

卐

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(Anukramanikā)

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(Pṛṣṭham)



PUBLISHER'S NOTE

We have witnessed emergence of a new class of English reading people, who increasingly turn to English for drawing knowledge of their own national heritage, thus lending greater importance to translations of scriptural texts of acknowledged excellence as a source material.

We have the pleasure of putting into the hands of the readers, our Fourth Publication 'JÑĀNASĀRA' Thought Gems of knowledge, composed by an extraordinary Genius Śrī Mahopādyāya Yaśovijayajī, who flourished in the 17th Century. We undertook this work to present profound knowledge of universal appeal as a fount that fed the streams of Jain Scriptural knowledge. He boldly sought to ovecome sectarian differences and thus became a contributor in the process of synthesis of Philosophies that was initiated in the 7th Century, by Śrī Ācārya Haribhadra Sūri.

The quality of excellence that informs 'JÑĀNASĀRA' has rightly drawn attention of scholars. Translations available in different languages are found to be useful in appreciation of the literary quality of original and form an important source on interpretations of the text.

Dr. Amritlal Gopani belong to a band of a few select Scholars in oriental literature, who have mastered the art of translation of Sanskrit texts into English. We are indeed indebted to him for affording us this

opportunity of publishing this translation, which was for him a labour of love, for the friendship that he deeply cherished and for fostering within himself a mood of quiet comtemplation, which perhaps was a noble intention of the original Author to create in the reader.

Our thanks are due to Pt. Girishkumar Parmanand Shah for doing transliteration and providing Śloka-sūcī and indexes This certainly enhances the usefulness of the Book.

If the reader profits from this work and his interest is enkindled in Jain Works of Philosophy and Literature, we will feel more than amply rewarded.

'Jyto' Irla Bridge,
105, Swami Vivekanand Road
Vile-Parle (West),
Bombay-400 056
31st December, 1985.

Chandrakant Amritlal Doshi
Mg Trustee
Jaina Sāhitya Vikāsa Maṇḍala

PREFACE

Since 1945 I intimately knew the late Shri A K Doshi, wellknown industrialist and Founder President of Jain Sahitya Vikas Mandal (J S V M) at Vile Parle (West)

Very often he had requested me to undertake some work for publication in the said JSVM Series but it never materialized. A day before his death I happened to go to him to enquire of his health as he was ailing and was literally bed ridden Little did we both know then that life that was spared for him was only for a day more The same topic of my undertaking some work was opened by him Just to please him, I expressed my desire to undertake translation into Gujarati of the "Jain Moral Doctrine" by H. S Bhattacharya

But somehow I could not find the undertaking interesting and thus dropped the idea A few years after Amritlalbhai's sad and sudden demise, when Shri Chandrakantbhai the worthy son of a worthy father and the present managing trustee again opened the same subject and I immediately offered him to take up the *Jnanasara of Mahopadhyaya Yashovijayaji, which I was preparing* along with Gunapala's Jambucariyam as an awardee of the University Grants Commission He whole-heartedly consented and the result is now before the reader

In the preparation of this book I have copiously drawn on the two excellent editions of Jnanasara [V S 1997] one by Pandit Bhagvandas Harakhchand and the other by Munishri Bhadraguptavijayaji [V S. 2033]

Despite the constraints of a fragile health, I have tried my best to make the rendering as flawless as possible keeping in view specially the English-knowing people This has forced me to avoid the technicalities as far as possible It was my earnest desire *from the very outset to present it in such a simple* way that the reader who does not know any language other than English can thereby profit It is for those readers to say how far I have succeeded

I shall never forget the immense and invaluable help given by my trusted friend, Pandit Girishkumar Parmanand Shah who himself is a deep Scholar of Jainism It is he who has prepared the transliteration, Indexes Sloka-suci etc , etc For this and for seeing the book through the Press all my thanks are due to him

And finally, how can I finish this preface without whole heartedly thanking Shri Chandrakantbhai the ever smiling and ever forgiving managing trustee of the J S V M ? That s all

3 Meghdhanu,
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12th October, 1985

Amritlal Gopani

INTRODUCTION

No absolutely reliable information about the life and work of Mahopadhyaya Yashovijayji, the author is available. However, I have utilized the whole material published so far, in preparing this outline and that material has now been accepted as truely and as almost final.

Our author was born in the village, Kanoda, also referred to as Kanhoda which lay between Kalol and Patan in the then Baroda District

He was the eldest son of Narayanadas by Saubhagyadevi, his younger brother being Padmasinha. His own name was Jasvant His mother who was a devoted lady, used to go to Shri Nayavijayaji to pay respect to him and to hear his religious sermons, taking her two sons with her When Nayavijayji once happened to come to Kanoda in V S 1688, after the completion of his monsoon stay in Kunaghar near Patan in V S. 1687 In Kanoda itself both brothers were consecrated into the Monk s order in the same year and were named as Yashovijayji and Padmavijayji respectively

Finding Yashovijayji extremely intelligent and enthusiastic in learning Nayavijayji, at the request and insistence of Shri Dhanaji Sheth of Ahmedabad, took him to Banaras, the best place then where ample facility and convenience for the deep and comparative study of the six non jain Philosophical systems existed Guru took this step in order to enable Yashovijayji to evaluate Jain philosophy so far as its essence and place of importance are concerned in the context of other philosophical systems.

As hinted before, Yashovijayji, who was of keen intellect, took no time in mastering the philosophical systems which are broadly divided into two categories, Prachin and Navya At Banaras, Yashovijayji attended seminars in which many learned Pandits drawn from all over the country took part for discussions This gave him an opportunity to train himself in how best to make practical use of the vast knowledge that he had gained Once, he defeated all the participating Pandits in one of such assemblies and to their chagrin established himself as the supreme debater of proven skill and ability As a mark of appreciation, he was awarded here the designation of Nyayavisharad

Having obtained what was worth obtaining in the twin fields of logic and philosophy, the Guru Nayavijayji who had spared no pains in equipping his brilliant pupil Yashovijayji's with the vast armoury of knowledge and information shifted headquarters from Banaras to Agra where he stayed for four years and perfected his form and shape as a scholar At the same time enriching his already enormous treasure of learning growing up as a great intellectual with penetrating logic and reasoning mastering the tenets and principles promulgated by one Banarasidas, which were approximately similar to those of the Digambara sect

In course of his peregrinations Nayavijayji with Yashovijayji arrived at Ahmedabad, the exalted seat of Jainism Here also Yashovijayji lost no time in popularizing himself amongst reputed scholars and in spreading the lustre of his learning everywhere Mahobbatkhan was the Suba of Ahmedabad He came to hear about the exceptional ability of young Yashovijayji in logic, metaphysics and philosophy and invited him to the royal assembly to enlighten the members of the royal court Yashovijayji, with the consent of the Guru, obliged the Suba by accepting the invitation which was sent to him with extra-ordinary respect and humility Here Yashovijayji performed eighteen Avadhans (Avadhans is a teachnical term used for that intellectual gift through which one is able to remember number of things told seperately by each one in succession may be by eighteen or even more persons and then to attend to them all) properly one by one, beginning from the first person This feat is possible only if a man is endowed with flawless memory Seeing this splendid exercise of Yashovijayji, the countiers were dumbfounded Almost all not only became his admirers, but even the followers of Jainism The common belief held by people at large then that there is no sound scholar amongst the Jains was thus prvoed a myth by Yashovijayji Jainism was thus enthroned on a pedestal and people took pride in adopting it In Ahmedabad Yashovijayji's excellent qualities of head and heart were acknowledged and duly appreciated with the designation of Upadhyaya conferred on him by Vijayadevsuri He had already been Nyaya Visharada and Nayacarya the titles earned by him at Banaras in view of his having authored hundred of books on Nyaya

Yashovijayji died in V S 1743, at historic Dabhoi (the modern name for the ancient Darbhavati) in Baroda district where Viradhaval I was once the reigning king He stoically embraced death as the successful termination of the religious vow to fast upto death undertaken by him

No further details about the life of Yashovijayji are available We have to be satisfied with meagre information that has been given above But what has been stated is adequate enough to indicate that his was the work of deep and comprehensive erudition His knowledge was immense and well assimilated He was a prolific writer who gave us as many as hundred books He was therefore by a common consent the last luminary, in the whole galaxy who earned his place along with great personages like Haribhadrasuri and Hamachandrasuri

Adhyatmamatapriksha, Adhyatmasara, Adhyatmopanishad Anekantavjavastha, Jaina Tarka Paribhasa, Gurutattvanischaya, Dwatrinshaddwatrinshika, Yatilak shana Samuchhaya, Naya rahasya, Nayapradipa, Nayopadesha, Jnanabindu, Nayaloka Jnanasara, Vidhivada etc etc are some of the published works of Yashovijayji A mere glance at those is sufficient to prove that he had unrivalled genius which shed light on such topics as metaphysics, logic, philosophy, spiritualism, ethics, ritualism etc etc Many of his works, still remain unpublished If and when they are brought to light they will furnish additional evidence of his massive genius and incomparable intelligence Not merely in Sanskrit but in Prakrit, Apabhrams'a, and old Gujarati also, he employed his pen to write, his stavanas and sajjhayas are unexcelled even today in point of elegance and being instructive in nature

JNANASARA

In all the works of Yashovijayji, Jnanasara s at the top as the author has put in the whole essence of all he knew, felt and experienced. It is thus a master key unlocking the entire treasure of spiritualism as conceived and practised by him It is a light house – the helping and guiding light of which one can steer clear of the rocks of doubts obstructing and d laying the aspirants onward march to spiritual growth and development

Jnanasara is constituted of thirty two topics covering the whole range of spiritualism, each of which is briefly but exhaustively described in eight slokas in easy and forceful Sanskrit which even a layman can understand and interprete It is at once simple and substantial The infinite potentiality and power of the soul is presented to the aspirant in fine expressions, statements and conclusions Its terseness is edifying, not obscuring Its phrases are apt, not ornamental Its style is direct, not tortuous A Jain and non-Jain can equally profit, as there is no sectarian colour given to it To say that it can be like Gita for Hindus and the Bible for the Christians and the Grantha Sahib of the Sikhs *is no exageration but is to bring out the universality* of the message It can be carried in a pocket, read in the trains, planes and buses, consulated when in doubt and disappointment and memorized without taxing the memory. It is an epitome of *self realization, a digest of the ethical code prescribing* what an apprentice should do and prohibiting that which he should not do It should be daily recited as many times as possible It is both a source book and reference book

It is composed mainly keeping the noumınal point of view in front The first Astaka States describing the goal (Purnata-perfection) and the rest describing the means succintly narrated *in the Astakas each of which that succeeds follows from the* preceding There is nothing controversial and nothing ambigous It is straight in its appeal and matter-of-fact in shape and substance There are more than one commentaries each of which *is quite distinct in its approach* but *not* at all *contradictory It* is no doubt a matter of pride and pleasure that it enjoys such a wide acceptability and universality amongst the Jain Sadhus and Scholars, but is also a measure of its quality and of a success *of rising above sectarian approach in its search for the Truth* in consonance with the premises on which Jainism rests

The first Astaka sets forth the goal of perfection In the remaining Astakas, the factors and instruments responsible for its achievement are narrated in brief Each Astaka is a logical corollary of the previous one Therefore, the second briefly relates to self-absorption, the third, to stability of Mind, the fourth to Avoidance

Tranquility, the seventh, eighth, ninth, upto thirty second the last respectively relate to the Victory over Sense Organs, Renunciation, Religious Activity, Satiety, Non-Greediness, Desirelessnes, Monkhood, Sacred Learning, Discrimination, Neutrality, Fear-lessness, Avoidance of Self Praise, philosophical insight, Total Prosperity, Maturity of the Karms, Aversion to worldly Existence, Avoidance of world conseiousness Scripntres, Possession Experience, Yoga, Sacrifice, worship, Meditation Penance, and Lastly Synthesis of all view-points

It will not be clear that the author has confined the first Astaka to declaring the only objective, summum bonum of the human being It is perfection (पूर्णता) To ascend to this highest level, the author has conceived thirtyone steps, the second being self absorption.

Just as perfection is not possible without Self Absorption this self-Absorption also is not possible without Stability of Mind and so on and so forth And thus, we come to the last one which is the Synthesis of All View-points In other words, this also means that the succeeding Astaka lays down the effect and the preceding, the cause We can also say that all the Astakas, are in a way, a chain of causes and effects the ultimate effect or say the result being perfection Just said before, perfection is the climax, the summit resulting from self absorption which again arises out of stability or Firmness of Mind and so and so forth coming down to Synthesis of all the view-points which is the prime cause

Now if we begin from this first and fundamental cause (Synthesis of All View-Points) and go up-wards, we will come to Penance which is its effect and so and an so forth We ultimately come to Perfection (पूर्णता) which is the final result In this way, all the Astakas are interrelated, interlocked so to say

Perfection, Fulness, Total Integration of self is the final goal of an aspirant should try to realise But this can only be done if a person becomes Self-absorbed In fact, Perfection and Self-Absorption are but the two sides of the same coin So long as the mind is wavering, there can be no merging in the self. Therefore, the mind should be stable There are many tempations in the world

and the mind is caught up in the Snares of delusion So the mind should be extricated from these snares and then only it can become firm. A person should first have real knowledge of the Reality This will help him in weighing the pros and cons and thus he will be able to assess the value of every thing in a right perspective As a result delusion will disappear and the mind will become balanced The ground should be cleared for the knowledge, by divesting the intellect of its usual weakness, the weakness of becoming disturbed off and on provocation If tranquility of mind is ensured, knowledge will, indeed, follow The victory over sense organ is a causative factor for renunciation which itself is responsible for religious activity Satiety, nongreediness or disirelessness will follow one by one from the religious activity This will ripen into accepting monkhood which is dependent on the scriptural knowledge, discrimination and neutrality All this is the outcome of fearlessness, avoidance of self praise and philosophical insight This last, that is to say, the philosphical insight is due to one's aversion to worldly existence, avoidance of world consciousness and comprehensive and deep study of the religious scriptures This can never be ensured without the acquisition of yoga, worship, meditation and penance Ultimately, all encompassing Synthetical view to glimpse the Real is the prime cause, basic cause, fundamental ingredient of the spiritual formula which is offered here in the Jnanasara by the author As same light shines through all the facets of a jewel, each view point is a pointer to some aspect of the reality All aspects are equally important and when combined in an all embracing vision reveal the glory of one reality Yashovijayji Maharaja who rules supreme as a savant, Sadhu and saviour of the spiritually ailing humanity The corrective recipe given in it is true for all times and climes

There is another view-point also regarding interpretation each of the Astakas, excepting first which states the aim and objective of a person, can be understood as an independent unit without bothering whether it is interlinked or not Each Astaka has something to say to us and if we accept that, it will help us in our onward march to perfection When the precept, the advice, the exhortation contained in one Astaka is listened to and acted

upon, it is able to illumine our path and take us nearer our goal, one can surmise what a marvellous result it will produce if the contents of all the Astaka are attended to and acted upon We can take up any, as for example, stability of mind, knowledge, Discrimination etc , etc , and put it into practice, the benefit will be ours

These Astakas, apart from their being repository of wisdom, abode of soul lifting instructions and inspring directives, are the best specimens of Yashovijayji's poetic genius It is more difficult to poetize philosophy than to philosophize poetry Our author has achieved this art It is more difficult to epitomize than to enlarge Our author has achieved this art You simply cannot change the Syntax, you simply cannot use more forceful contruction, you simply cannot employ a more appealing style, you cannot be more economical in the use of words Our author is all this and much more Deep knowledge of the scriptures, profound thinking, razor-sharp argumentative power, brilliant exposition, absolutely unambiguous statements, devotional attitude, unshakeable faith, clear vision and synthetical approach are simply our author's and only our author's Therefore, Jnanasara seems to be the work he wrote when his genius had become blooming and his experience mature He is by common consent the last of the whole galaxy of Jain luminaries.

We bow down to him with *feelings of wonderment.*

AMRITLAL GOPANI

SYSTEM OF TRANSLITERATION

अ–a, आ–ā, इ–i, ई–ī, उ–u; ऊ–ū;
ऋ–ṛ, ॠ–ṝ, ऌ–lṛ, ॡ–lṝ, ए–e, ऐ–ai,
ओ–o; औ–au,
(ं) अनुस्वार (Anusvāra) – ṃ or ṅ (before the sibilants and h),
(ः) विसर्ग (Visarga) – ḥ

क्–k, ख्–kh, ग्–g, घ्–gh, ङ्–ṅ,
च्–c, छ्–ch, ज्–j, झ्–jh, ञ्–ñ,
ट्–ṭ, ठ्–ṭh, ड्–ḍ, ढ्–ḍh, ण्–ṇ,
त्–t, थ्–th, द्–d, ध्–dh, न्–n,
प्–p, फ्–ph, ब्–b, भ्–bh, म्–m,
य्–y, र्–r, ल्–l, व्–v,
श्–ś, ष्–ṣ, स्–s,
ह्–h, ळ्–ḷ, क्ष्–kṣ, ज्ञ्–jñ

The above system of transliteration is followed in this work.

ERRATA

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⁻ɔ	5	Kadapi	kadapi
⁻⁻	13	° गजोत्तुङ्गरङ्गध्यान ∘	° गजोत्तुङ्गरङ्गद्ध्यान ∘

32	14	जयन्तु	जयन्ति
32	14	॥४८॥	॥८॥ ॥४८॥
32	16	rangadhyāna ०	rangaddhyāna ०
32	17	jayantu	jayanti
34	6	sansārān–	sansārān
35	15	भवबा ०	भवबास ०
35	17	paśair	pāśair
35	18	° parānga ०	° parān ०
35	19	nib dhnanti	nibadhnanti
36	5	jñān–	jñāna–
36	18	° trsnā	° trsnā
39	21	yuṣmāk m	yusmākam
41	6	tāvat sevyo	tāvatsevyo
42	2	निर्गुणं ·	निर्गुणं
42	20	gunaih	gunaih
45	2	तैलपूर्त्यादिकं	तैलपूर्त्यादिकं
45	14	ut	but
45	19	व्यव हरतः	व्यवहारत
46	20	kṣāyopaśamike	kṣāyopaśamike
47	5	ekam	ekam
47	28	injunc ions	injunctions
48	5	s	is
49	–	Trpti	Trptih
43	3	TRPTI	TRPTIH
49	5	° तांबूल ०	° ताम्बूल ०
49	5	यात	याति
49	5	मुन·	मुनि·
49	8	° tāmbūla ०	° tāmbūla ०
49	25	° itvari	itvari
50	10	bhavet trptir ०	bhavettrptir ०
50	12	sadrsā ०	sadrasā ०
51	–	Trpti	Trptih

52	–	Jñanasāra	Jnānasāra
52	5	॥५॥	॥६॥
52	6	° sākā	° sākā-
52	22	dhyān–	dhyāna–
53	–	Jñanasar	Trpuh
53	9	दुर्लभम् ”	दुर्लभम् । ”
53	10	नेन्द्रोपेन्द्र दयो ०	नेन्द्रोपेन्द्रादयो ०
53	15	jñānatrpto	jñānatṛpto
54	–	Nirlepatā	Jnānasāra
54	6	State if being follows	state flows
55	–	Jñānasāra	Nirlepatā
55	5	निरिवला	निखिलो
55	6	svārth-	svārtha–
55	20	jñānavāna	jnānavan
56	–	Nirlepata	Jñānāsāra
56	7	' lipyate	lipyate
56	9	° vyomājaneneva '	° vyomājaneneva
56	20	° sampāta-	° sampāta-
56	22	nirlepjñāna ०	° nirlepajñāna ०
57	–	Jñānasāra	Nirlepatā
58	–	Nirlepatā	Jnānasāra
58	3	" I	' I
58	5	मद् कथ	मद् कथ
58	7	शुद्धयत्यलिप्नया	शुद्धयत्यलिप्तया
58	9	vyavahāratah	vyavahāratah
58	20	viewpoint "	viewpoint "
58	25	bhūmik abheatdas ०	bhūmikabhedatas ०
59	–	Nirlepta	Nirlepatā
59	12	° anusthanam	° anusthānam
62	8	तस्यार्थों	तस्यार्थों
62	14	मुग्वशा ।	मुखशोष
62	18	dainyam	dainyam

63	1	चित्तगृ ाद्	चित्तगृहाद्
63	4	b hih	bahih
63	5	° cāndāli–	° cāṇḍālı–
63	16	भवच रिधो	भवचारिधौ
64	4	prakṛṣṭstvam	prakṛṣṭatvam
64	6	nisprhah	nihspṛhah
64	20	जीर्णवासो	जीर्णं वासो
64	22	aśanaṁ	aśanaın
64	23	jırnamvāso	jīrṇam vāso
67	20	jñāptı–	jñapti–
69	2	tatphalem	tatphalam
73	5	प्रकीर्त्तिता	प्रकीर्तिता
73	21	paśyet .	paśyen .
74	10	° taratām	° taralām
74	18	Noume non	Noumenon
74	27	śauca	śauca–
74	28	-bhramo	bhramo
75	3	water	watering
75	28	announaces	announces
76	20	° सङ्ग्रम .	° सङ्क्रम .
76	22	° padārthānām–	° padārthānām
77	11	° ति मर .	° तिमिर .
77	28	सङ्ग्रम् . '	सङ्ग्रम् । '
79	6	Karma	karma
79	9	vivekvān	vivekavān
85	6	harted	hatred
85	12	parennial	perennial
87	9	parcālane	paracālane
87	10	samaśilaṁ	samaśılam
89	8	śrayāmah .	śrayāmas .
89	23	sarvesv	sarveṣv–
89	24	aipunar .	apunar .

93	21	° jvalan ॰	° jvalana ॰
95	17	प्र पंति	प्रसपंति
96	22	romapı	romapı
96	25	sawllow wort	sawllow-wort
97	16	not	no
99	23	praktıkurvan	prakatıkurvan
100	12	रवय	स्वय
100	24	othres	others
105	21	bhramvatı	bhramavātı
106	6	तत्त्वदृष्टया	तत्त्वदृष्ट्या
107	20	ıs	ın
109	4	° dṛsaytah	° drstayalı
111	18	सम ा	समता
112	9	a rollıng	rollıng
112	18	cakravrtı	cakravartī
113	2	॥१५६॥	॥४॥ ॥१५६॥
113	3	° kunda-	° kunda-
113	5	nāg lokesavad	nagalokeśavad
114	12	° candraka-	° candrarka-
115	4	gunasrstıh	gunasrstıh
115	16	jāhnavı	jahnavı
119	1	° दृष्टा	° द्रष्टा
119	3	srstır	srstır
121	4	dharmam	dharmam
124	5	रूद्धा	रुद्धा
124	8	rūddhā	ruddha
124	19	bhṛtas॰	bhrtas ॰
124	20	° sankalypa-	° sankalpa-
125	8	° sankulah	° sankulah
125	20	° sankate	° sankate
126	3	jñanı	jñānī

127	5	to kill the fish	to pierce with arrow one of the eyes of the symbol of the fish (or the doll)
127	11	वह्निरेव	वह्निरव
127	13	visam	visam
127	15	° bhianām	° bhitan im
130	2	लाक०	लोक०
130	3	TYĀGAH	TYĀGAH
131	10	के ? ।	के ।
131	15	rajanamso	rajahanso
132	1	वहुमिरेव	बहुभिरव
132	21	stoka	stoka
133	22	लोकयात्रया ? ।	लोकयात्रया ।
133	24	° saksikasddharma-	° saksikasaddharma–
134	27	परब्रह्म	परब्रह्म
136	9	° caksusah	° caksusah
136	23	purahshitan ｡	purahsthitan ｡
136	26	jñaninah	jnaninah
139	13	nirpeksasya	nirapeksasya
139	22	made up	made up of
140	8	ajnana hi ｡	ajñanahi ｡
140	10	dharmaram ｡	dharmarama ｡
140	22	° कर्त्ता	° कर्ता
144	22	यस्त्यक्त्वा	यस्त्यक्त्वा
144	24	trnavada	trnavad
146	10	° muktysya	° muktasya
146	20	गच्छेद् निर्गत ｡	गच्छेन्निर्गत ｡
146	22	gacchet	gacchen-
147	11	गथो ऽगथो	गथोऽगथो
147	12	सअम साहण ｡	सत्तमसाहण ｡
147	13	ज	ज

149	5	केवलार्कोरुणादयः	केवलार्कोरुणोदयः
149	23	° śāstrānam	śāstrānām
151	9	Kesam	Kesām
151	10	° gāhını	° gāhını
151	26	° वाङ्मयी	° वाङ्मयी
151	27	brahma	brahma
151	29	drstır	drstir
155	8	visısva	visısya
155	9	° gocarh	° gocarah
155	21	ज्ञानयागत्रय	ज्ञानयोगत्रय
156	23	पसमुक्ति	पसमु क्ति
157	5	° bhırhānih	° bhıhānıh
158	10	arūpıguna ｡	arūpiguna ｡
158	22	रूविमरुवि	रूविमरुवि
158	22	परमु मक्ति	परमु क्ति
158	25	° वचाऽसगैः	° वचोऽसङ्गैः
162	7	dhyān ｡	dhyāna ｡
162	8	yagena	yāgena
163	11	° मन. शुध्द्या	° मनःशुध्द्या
163	12	श्येनयागं	श्येनयागं
163	12	किं	किम्
163	13	vedokatatvān manah｡	vedokatatvānmanah｡
164	14	vıhitam	vihitam
168	10	vivek ｡	viveka ｡
168	12	° śraddhānghusrnon	° śraddhānaghusrnon-
168	15	śudhamātmānmarcaya	suddhamātmānamarcaya
169	16	° त्यागैलिखाग्रे	त्यागैर्लिखाग्रे
169	17	° संकल्प ｡	° सङ्कल्प ｡
169	21	kākatundam	kākatundam
170	25	° mangala ｡	° maṅgala ｡

171	9	सत्यघंटां	सत्यघण्टां
173	—	Jñānasāra	Dhyānam
174	7	trayam̃	trayam
174	9	duhkham	duhkham
175	5	अरिहते	अरिहंते
175	15	ksina ॰	ksina ॰
176	4	tirthakṛt ॰	tirthakrt ॰
176	13	इत्थ	इत्थ
177	18	प्र न्नरया ॰	प्रसन्नरया ॰
178	1	rūddha ॰	ruddha ॰
178	1	॰ vrttar	॰ vrtter
180	5	तदाभ्यंतर ॰	तदाभ्यन्तर ॰
180	6	jñana ॰	jñāna ॰
180	22	प्रातिश्रो मिकी	प्रातिश्रोतसिकी
180	25	pratisrotasiki	prātisrotasikī
181	17	tatva ॰	tattva ॰
181	24	॰ प्रघृता ॰	॰ प्रयुक्ता ॰
182	16	vyarthamiticchatām	vyarthamiticchatām
183	5	कपायानां	कपायाणां
184	12	mūlottargunaśreṇi–	mūlottaragunasreni–
186	24	समवृत्ति· सुखास्वादी	समवृत्तिसुखास्वादी
187	3	samavṛttih sukhāsvādi	*samavṛttisukhāsvādi*
187	16	स्यादति	स्यादिति
187	18	॰ avisesitam	॰ avisesitam
187	28	(षोडशकः श्लोकः – १६, १३)	(षोडशकः – १६, श्लोकः – १३)
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188	3	॰ yajnānam	॰ yajñānām
188	5	॰ mūdhānām	॰ mūdhānām
190	3	॰ vislesām	॰ vislesam
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191	8	° trupto	° trpto
192	13	° sañjñā °	° samjñā°
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192	26	° pratipattimān	° pratipattimān
194	1	उपसंहारः	उपसंहारः
194	18	सामाइयमाइअ	सामाइयमाइअं
194	24	निर्विकारं	निर्विकारं
195	19	° सारस्वतोर्मि भिः	सारस्वतोर्मिभिः
196	8	° garısthatā	° garisthatā
196	9	° yayordhameva	° yayordhvameva
196	28	° krtah	° krtah
197	18	° ghatopamām	° ghatopamām
198	9	° śunyam	° śūnyam
200	7	° मतेनित्योऽस्तु	° मतैर्नित्योऽस्तु
200	9	labdhavān	labdhavān-
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201	11	vikār°	vikāra°
201	28	हृद्गेहे समयाचिते	हृद्गेहे समयोचितः
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201	29	° भाग्यमङ्ग्या °	° भाग्यमङ्ग्या°
201	30	चित्रश्चरित्रश्रियः	चित्रं चरित्रश्रियः
202	3	samayocite	samayocitah
202	4	sphīte ca gıtadhvanau	sphıtaśca gıtadhvanih
202	8	citraś	citram
202	23	र्वतः	सर्वतः
202	25	पुरे	पुरः
203	2	pure	purah
203	3	praviśati	praviśatı
203	21	srı °	Śrı °
203	24	jıtavıjaya °	Jıtavijaya °

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207	21	° gatam	° gatam
208	21	nava hpāśo	navah pāśo
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208	27	paśair	pāśair
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209	23/24	(after 23rd line)	उ (U)
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210	10	जीव	जीवं
210	25	kesam	kesām
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213	7	° hno'pi	° hino'pi
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216	26	° पदमप्येकं	०पद्मप्येकं
217	19	brahma	brahma
218	6	° trsnā	° trsnā
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219	18	०घुस्रृणान्	घुसृणोन्०
219	19	° sraddhānghusrnān	° sraddhānaghusrnon
219	21	kimb hūri-	kimbhūri-
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223	7	कतव्य	कर्तव्यं
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225	23	श्रेयोद्रुमस्य	श्रेयोद्रुमस्य
225	24	mūlāni	mūlāni
225	29	sraye suddho–	śraye śuddho–
226	12	yadanusthānam	yadanusthānam
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218	13	कृपणासू्	कृपणास्
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224	8	° harpaksaih	° haryaksaih
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1

पूर्णता

(Fulness, Perfection)

*** Central Idea ***

The embodied soul has got to be disembodied. The soul has to regain its integral nature which it has lost on account of Karmic envelope. To move towards perfection is the highest goal for any being whatsoever.



॥ ज्ञानसार ॥

JÑĀNASĀRA

[1]

पूर्णता

PŪRNATĀ

ऐन्द्रश्रीसुखमग्नेन लीलालग्नमिवाखिलम् ।
सच्चिदानन्दपूर्णेन पूर्णं जगदवेक्ष्यते ॥१॥

aindraśrīsukhamagnena
līlālagnamivākhilam ।

saccidānandapūrnena
pūrnam jagadaveksyate ॥1॥

Meaning : One who has developed to the full the sense of existence, knowledge, and bliss, sees the whole world full of them, just as one who is plunged in wealth and happiness of the Lord of Gods sees the whole world full of them. (1).

Notes : ऐन्द्र means belonging to or concerning Indra. (1).

पूर्णता या परोपाधेः सा याचितकमण्डनम् ।
या तु स्वाभाविकी सैव जात्यरत्नविभानिभा ॥२॥

pūrnatā yā paropādheh
sā yācitakamandanam ।

yā tu svābhāvikī saiva
jātyaratnavibhānibhā ॥2॥

Meaning . A plenty acquired from other's objects or possessions is (just) an ornament borrowed or begged from others A plenty which is natural shines like the lustre of a gem that is lovely or has no blemish (2)

Notes जात्य means excellent, costly or of a high quality (2)

अवास्तवी विकल्पैः स्यात् पूर्णताब्धेरिवोर्मिभिः ।
पूर्णानन्दस्तु भगवान् स्तिमितोदधिसन्निभः ॥३॥

avāstavi vikalpaih syāt
pūrnatābdherivormibhih ।

pūrnanandastu bhagavan
stimitodadhisannibhah ॥3॥

Meaning : The soul's perfection becomes non-existent on account of thoughts (desires) just as the ocean's due to waves But the Almighty God who is full of bliss is just like an ocean which is still (3)

Notes स्तिमित means still (3)

जागर्ति ज्ञानदृष्टिश्चेत् तृष्णाकृष्णाहिजाङ्गुली ।
पूर्णानन्दस्य तत् किं स्याद् दैन्यवृश्चिकवेदना ॥४॥

jāgarti jnānadrstiscet
trsna-krsnahijanguli ।

pūrnanandasya tat kim syād
dainyavrscikavedana ॥4॥

Meaning : What can a scorpion-bite in the form of helplessness or begging do to a soul which is (by its very nature) full of bliss, if right knowledge which is just like an antidote to the bite of black cobra in the form of a desire, arises in the soul? (4).

Notes : जाङ्गुली means a magical formulae which serving as an antidote, removes the poison of the snake bite. (4).

पूर्यन्ते येन कृपणास्तदुपेक्षैव पूर्णता ।
पूर्णानन्दसुधास्निग्धा दृष्टिरेषा मनीषिणाम् ॥५॥

pūryante yena kṛpaṇās
tadupekṣaiva pūrṇatā ।

pūrṇānandasudhāsnigdhā
dṛṣṭireṣā manīṣiṇām ॥5॥

Meaning : Perfection means indifference to those things sought after by the miserly. The outlook of the (really) intelligent consists of an approach shaped by the nectar in the form of total joy. (5).

अपूर्णः पूर्णतामेति पूर्यमाणस्तु हीयते ।
पूर्णानन्दस्वभावोऽयं जगदद्भुतदायकः ॥६॥

apūrṇaḥ pūrṇatāmeti
pūryamāṇastu hīyate ।

pūrṇānandasvabhāvo'yam
jagadadbhutadāyakaḥ ॥6॥

Meaning One reaches perfection if his wordly desires are kept under restraint, but he goes on becoming imperfect if his wordly desires are in the process of fulfilment This is the (characteristic of the) total bliss which gives wonderful things to (the people of) the whole world (6)

परस्वत्वकृतोन्माथा भूनाथा न्यूनतेक्षिणः ।
स्वस्वत्वसुखपूर्णस्य न्यूनता न हरेरपि ॥७॥

parasvatvakrtonmātha
bhūnatha nyūnateksinah ।

svasvatvasukhapūrnasya
nyūnata na harerapi ॥7॥

Meaning Those who are possessed by the madness in the form of a belief that what as a matter of fact belongs to others is their own, will find themselves ever-wanting, while those who are happy on the strength of their own possessions will find Hari even less than themselves (7)

कृष्णे पक्षे परिक्षीणे शुक्ले च समुदञ्चति ।
द्योतन्ते सकलाध्यक्षाः पूर्णानन्दविधोः कलाः ॥८॥

krsne pakse pariksine
sukle ca samudañcati ।

dyotante sakalādhyaksāh
pūrnānandavidhoh kalah ॥8॥

Meaning : When the dark half is gone, and the bright half has started, all the digits of the full moon in the form of full bliss, which are visible to all, (begin to) shine. (8).

Notes : सकलप्रत्यक्ष means visible to all. (8)



2

मग्नता

(Self-absorption)

*** Central Idea ***

Perfection follows self-absorption and self-absorption is the negation of all the things except the soul Unless every external object is shut out and the attention is focussed on the self, Perfection, Fulness, or Integrity, whatever name you may give, never arises

卐

[2]

मग्नता

MAGNATĀ

प्रत्याहृत्येन्द्रियव्यूहं समाधाय मनो निजम् ।
दधन्चिन्मात्रविश्रान्तिर्मग्न इत्यभिधीयते ॥१॥ ॥९॥

pratyāhrtyendriyavyūham
samādhaya mano nijam |

dadhancinmātravisrāntir
magna ityabhidhīyate ||1|| ||9||

Meaning : He is called "self absorbed" (मग्न) who takes rest in his knowledge only having, withdrawn the whole aggregate sense-organs and having quieted his own mind. (1) [9]

Notes : चित् means consciousness It is one of the three, namely, सत् (existence), चित् (consciousness), and आनन्द (Bliss) (1) [9]

यस्य ज्ञानसुधासिन्धौ परब्रह्मणि मग्नता ।
विषयान्तरसञ्चारस्तस्य हालाहलोपमः ॥२॥ ॥१०॥

yasya jñānasudhāsindhou
parabrahmani magnatā |

visayāntarasañcāras
tasyahālahalopamah ||2|| ||10||

Meaning Pursuit after any other object of sense-organ is just like a deadly poison to him who is immersed in the Supreme which is an ocean of nectar in the form of knowledge (2) [10]

Notes · सञ्चार means 'wandering' (2) [10]

स्वभावसुखमग्नस्य जगत्तत्त्वावलोकिनः ।
कर्तृत्वं नान्यभावानां साक्षित्वमवशिष्यते ॥३॥ ॥११॥

svabhavasukhamagnasya
jagattatvavalokinah |

kartrtvam nanyabhavanam
saksitvamavasisyate ||3|| ||11||

Meaning He who is immersed in happiness generating from his own nature and who is observing (dispassionately) at things of the world is not the doer of other things but he is merely the witness (3) [11]

Notes One who is immersed in himself and looks at the world as a separate entity is not a doer but only a witness (3) [11]

परब्रह्मणि मग्नस्य श्लथा पौद्गलिकी कथा ।
क्वामी चामीकरोन्मादाः स्फारा दारादराः क्व च ॥४॥ ॥१२॥

parabrahmani magnasya
slatha paudgaliki katha |

kvami camikaronmadah
sphara daradarah kva ca ||4|| ||12||

Meaning The talks about material objects become less and less in the case of one who has focussed his attention on the Supreme The lust for gold as also for the embraces of the ladies has no place for such a man (4) [12]

Notes श्लथा means 'uninteresting' and स्फार means 'lusty' (4) [12]

तेजोलेश्याविवृद्धिर्या साधोः पर्यायवृद्धित ।
भाषिता भगवत्यादौ सेत्थंभूतस्य युज्यते ॥५॥ ॥१३॥

tejolesyā vivrddhirya
sadnoh paryayavrddhitah ı

bhasita bnagavatyadau
settnambnutasya yujyate ॥5॥ ॥13॥

Meaning The increase of spiritual lustre due to continued increase of the duration of monkhood which has been referred to in the Bhagvati Sūtra is in relation to the monk of this type (5) [13]

Notes तेजोलेश्या is just an aura' पर्याय means 'duration' of monkhood भगवती stands for the canonical work which is also called वियाह पन्नत्ति (5) [13]

ज्ञानमग्नस्य यच्छर्म तद्वक्तुं नैव शक्यते ।
नोपमेयं प्रियाश्लेषैर्नापि तच्चन्दनद्रवैः ॥६॥ ॥१४॥

jñanamagnasya yaccharma
tadvaktum naiva sakyate ı

nopameyam priyāslesair
napi taccandanadravaih ॥6॥ ॥14॥

Meaning It is not possible to describe happiness of one who is taking a plunge in knowledge Neither is it comparable with the embraces of the beloved nor with the sandal-wood paste (6) [14]

Notes शर्म means 'ecstacy' or 'final beatitude' (6) [14]

शमशैत्यपुषो यस्य विप्रुषोऽपि महाकथा ।
किं स्तुमो ज्ञानपीयूषे तत्र सर्वाङ्गमग्नताम् ॥७॥ ॥१५॥

samasaityapuso yasya
vipruso'pi mahakathāh ।

kim stumo jñanpiyūse
tatra sarvāngamagnatam ॥7॥ ॥15॥

Meaning There are many long stories which strengthen the feeling of coolness accruing from the drop even of the nectar of knowledge But how can we eulogize the feeling of (total) bliss in the case of one who is plunged in the nectar of knowledge with his entire body ? (7) [15]

Notes पुष् means 'of him who possesses' and विप्रुष् means 'drop' (7) [15]

यस्य दृष्टिः कृपावृष्टिर्गिरः शमसुधाकिरः ।
तस्मै नमः शुभज्ञान-ध्यानमग्नाय योगिने ॥८॥ ॥१६॥

yasya drstih krpavrstir
girah samasudhakirah ।

tasmai namah subhajnana-
dhyanamagnaya yogine ॥8॥ ॥16॥

Meaning Bow to that yogi who is immersed in auspicious knowledge and auspicious meditation and whose very look showers compassion and whose speech scatters nectar of tranquility (everywhere) (8) [16]

Notes किर is derived from कृ to scatter It is in alliteration with गिर (8) [16]

3

स्थिरता

(Stability)

*** Central Idea ***

Stability is the prerequisite of self-absorption. If the mind is distracted, out of hinge or order, no thoughts on anything, much less on self, are possible. Stability, firmness or one – pointedness leads to concentration which in its turn paves a way to perfection.



[3]

स्थिरता

STHIRATĀ

वत्स ! किं चञ्चलस्वान्तो भ्रान्त्वा भ्रान्त्वा विषीदसि ? ।
निधिं स्वसन्निधावेव स्थिरता दर्शयिष्यति ॥१॥ ॥१७॥

vatsa ! kim cañcalasvānto
bhrāntva bhrantvā visidasi ।

nidhim svasannidhaveva
sthirata darsayisyati ॥1॥ ॥17॥

Meaning Oh ! dear one ! Why art thou upset having wandered continuously with a fickle mind and soul ? The stability (of mind and soul) will show you the treasure which is (in your) neighbourhood (1) [17]

Notes स्वान्त means one's heart or mind or consciousness (1) [17]

ज्ञानदुग्ध विनश्येत लोभविक्षोभकूर्चकैः ।
अम्लद्रव्यादिवास्थैर्यादिति मत्वा स्थिरो भव ॥२॥ ॥१८॥

jnānadugdham vinasyeta
lobhaviksobhakūrcakaih ।

amladravyadivāsthairyad
iti matva sthiro bhava ॥2॥ ॥18॥

Meaning Be stable having thought that the milk of knowledge will get destroyed by the sour object of instability through producing curdles in the form of evil thought such as greed (2) [18]

Notes कूर्च means curdle विक्षोभ means various shades of passion here greed (2) [18]

अस्थिरे हृदये चित्रा वाङ्नेत्राकारगोपना ।
पुंश्चल्या इव कल्याणकारिणी न प्रकीर्तिता ।३। ।१९।

asthire hṛdaye citrā
vāṅnetrākāragopanā ।
puṁścalyā iva kalyāṇa-
kāriṇī na prakīrtitā ॥3॥ ॥19॥

Meaning : Just as concealment of various types such as that of (real) speech, movements of eyes and form or figure in the case of an unchaste woman does not do any good, the concealment of (real) thoughts etc in an unstable heart also does not do any good (3) [19].

Notes : गोपना ultimatety means "hypocrisy". There is one type of thoughts and sentiments and they are expressed through different type of words, movements of eyes and figure. This is hypocrisy and it does not help. गोपन means concealment and पुंश्चली means a characterless woman. [3] (19).

अन्तर्गतं महाशल्यमस्थैर्यं यदि नोद्धृतम् ।
क्रियौषधस्य को दोषस्तदा गुणमयच्छतः ।४। ।२०।

antargatam mahāśalyam
asthairyam yadi noddhṛtam ।
kriyauṣadhasya ko doṣas
tadā guṇamayacchataḥ ॥4॥ ॥20॥

Meaning : If instability in the form of a great thorn which has gone deep down inside is not taken out, what blame it is of the medicine in the form of religious activity, if it does not do any good ? (4) [20]

Notes : क्रिया here does not mean mere activity. It here means religious activity. गुणम् stands for benefit and अयच्छतः not giving. (4) [20]

स्थिरता वाङ्मनःकायैर्येषामङ्गाङ्गिता गता ।
योगिनः समशीलास्ते ग्रामेऽरण्ये दिवा निशि ॥५॥ ॥२१॥

sthirata vanmanah kayair
yesamangāngitām gata ।
yoginah samasilaste
grame'ranye diva nisi ॥5॥ ॥21॥

Meaning If stability has become a part and parcel of speech, mind and body just as a limb is a part and parcel of the body, the contemplative saints are equanimous to either village or wilderness, by day or at night (5) (21)

Notes अङ्गाङ्गिता means part and parcel of the body (5) (21)

स्थैर्यरत्नप्रदीपश्चेद् दीप्रः संकल्पदीपजैः ।
तद्विकल्पैरलं धूमैरलं धूमैस्तथाऽऽस्रवैः ॥६॥ ॥२२॥

sthairyaratnapradipasced
diprah sankalpadipajaih ।
tadvikalpairalam dhūmairalam
dhūmaistatha 'sravaih ॥6॥ ॥22॥

Meaning If a jewelled lamp in the form of stability is shining where is the need of other lamps in the form of doubts giving rise to columns of smokes in the form of uncertainties and extremely sinful activities? (6) (22)

उदीरयिष्यसि स्वान्तादस्थैर्यं पवनं यदि ।
समाधेर्धर्ममेघस्य घटां विघटयिष्यसि ॥७॥ ॥२३॥

udirayisyasi svantad
asthairyam pavanam yadi ।
samadherdharmameghasya
ghatam vighatayisyasi ॥7॥ ॥23॥

Meaning If thou producest from *the heart wind* in the form of instability, thou wilt be dispersing (thereby) the aggregate of clouds in the form of religion of which the mental equipoise is the climax (7) (23)

चारित्रं स्थिरतारूपमतः सिद्धेष्वपीष्यते ।
यतन्तां यतयोऽवश्यमस्या एव प्रसिद्धये ॥८॥ ॥२४॥

cāritram sthiratarūpam
atah siddhesvapisyate ।
yatantam yatayo vasyam
asya eva prasiddhaye ॥8॥ ॥24॥

Meaning Good conduct can bring about stability *and therefore it is to be desired in the case of* liberated souls even Oh ! Saints ! strive for it in order to take stability to consummation (8) (24)

Notes Total stability or the staticstate of the innumerable *space-points of the soul is the* very character in the case of the siddhas (8) (24)



4

मोहत्यागः

(Non-Delusion)

** Central Idea **

Non-Delusion cannot be had without stability which here means the stability of mind and body. If Delusion is thrown off, one can nicely perform the role of an 'uninterested spectator or a mere witness.

卐

[4]

मोहत्यागः

MOHATYĀGAH

अहं ममेति मन्त्रोऽयं मोहस्य जगदान्ध्यकृत् ।
अयमेव हि नञ्पूर्वः प्रतिमन्त्रोऽपि मोहजित् ॥१॥ ॥२५॥

aham mameti mantro'yam
mohasya jagadāndhyakrt ।
ayameva hi nañpūrvah
pratimantro'pi mohajit ॥1॥ ॥25॥

Meaning : The two words "I" and "Mine" constitute the magical spell of Delusion which makes the whole world blind A negative particle prefixed to it makes a magical spell (अमोह) which is just the opposite of it as it conquers delusion (1) [25]

Notes : नञ्पूर्व means a prefix denoting negation (1) [25]

शुद्धात्मद्रव्यमेवाहं शुद्धज्ञानं गुणो मम ।
नान्योऽहं न ममान्ये चेत्यदो मोहास्त्रमुल्बणम् ॥२॥ ॥२६॥

suddhātmadravyamevāham
suddhajñānam guno mama ।
nānyo'ham na mamānye
cetyado mohāstramulbanam ॥2॥ ॥26॥

Meaning : I am the pure (unsullied) substance called "soul". My property is pure knowledge I am *neither other than this nor are other substances mine.* This is the terrific missile to do away with delusion. (2) [26]

Notes : चेत्यदो is च + इति + अदः and means ' this '. (2) [26]

यो न मुह्यति लग्नेषु भावेष्वौदयिकादिषु ।
आकाशमिव पङ्केन नासौ पापेन लिप्यते ॥३॥ ॥२७॥

yo na muhyatı lagneşu
bhāvesvaudayıkādısu ।
ākāśamıva paṅkena
nāsau pāpena lıpyate ॥3॥ ॥27॥

Meanıng: He who is not deluded by the moods such as Audayıka etc, attached to Karman is not soiled with sins just as sky with mud (3) [27]

Notes : The moods produced by the operation of the law of Karman are five, namely, Ksayıka (the mood existing when the Karman is being annihilated completely), Ksayopaasmıka (the mood existing when Karman is being part y annihilated and is being partly quelled), Aupasamıka (the mood existing when the Karman is quelled), Audayıka (the mood existing when the Karman comes into existence) and Parınamıka (the mood existing when the Karman begins operating) (3) [27]

पश्यन्नेव परद्रव्यनाटकं प्रतिपाटकम् ।
भवचक्रपुरस्थोऽपि नामूढः परिखिद्यति ॥४॥ ॥२८॥

paśyanneva paradravya-
natakam pratıpātakam ।
bhavacakrapurastho'pı
namūdhah parıkhidyatı ॥4॥ ॥28॥

Meanıng A soul, living in the city in the form of worldly cycle, and observing the drama in the form of a play of substances other than the soul at every (corner of the) street, is not afflicted with grief if he is not deluded (4) [28]

Notes प्रतिपाटक means every street or lane. (4) [28]

विकल्पचषकैरात्मा पीतमोहासवो ह्ययम्।
भवोच्चतालमुत्तालप्रपञ्चमधितिष्ठति ॥५। ॥२९॥

vikalpacasakairātmā
pītamohāsavo hyayam ı
bhavoccatālamuttāla-
prapañcamadhitisthati ॥5॥ ॥29॥

Meaning : Drinking the wine of delusion in the cup in the form of doubts, the soul takes shelter to a bar of wine in the form of worldly cycle where the clappings of hands raised high are made. (5) [29]

निर्मलं स्फटिकस्येव सहजं रूपमात्मनः ।
अध्यस्तोपाधिसंबंधो जडस्तत्र विमुह्यति ॥६॥ ॥३०॥

nirmalam sphatikasyeva
sahajam rūpamātmanah ı
adhyastopādhisambandho
jadastatra vimuhyati ॥6॥ ॥30॥

Meaning : The nature of the soul is natural and pure just as that of the crystal. An idiot who has attached extraneous nature to it becomes subject to Infatuation. [6] (30)

अनारोपसुखं मोहत्यागादनुभवन्नपि ।
आरोपप्रियलोकेषु वक्तुमाश्चर्यवान् भवेत् ॥७॥ ॥३१॥

anaropasukham moha-
tyagādanubhavannapi |
aropapriyalokesu
vaktumascaryavan bhavet ||7|| ||31||

Meaning The Yogi (the contemplative Saint), experiences natural happiness as he has given up delusion wonders to describe it (happiness) to the people who are fond of unnatural happiness (7) [31]

Notes आरोप means that which is due to superimposition, that is to say, unnatural अनारोप means what is without superimp sition that is to say, natural (7) [31]

यश्चिद्दर्पणविन्यस्तसमस्ताचारचारुधीः ।
क्व नाम स परद्रव्येऽनुपयोगिनि मुह्यति ॥८॥ ॥३२॥

yasciddarpanavinyasta
samastācaracarudhih |
kva nāma sa paradravye–
nupayogini muhyati ||8|| ||32||

Meaning How can he whose intellect has become pure on account of five activities relating to the soul reflecting in the mirror of intelligence be fascinated by the useless objects other than the soul? (8) [32]

Notes समस्ताचार means five activities (आचार) such as knowledge, faith, conduct, penance and energy (8) [32]

5

ज्ञानम्

(Knowledge)

* Central Idea *

One gets right type of knowledge, if he has no Delusion. The light of knowledge becomes manifest, the moment the lid of Delusion is lifted. The knowledge of the undeluded, even if it is of one word, let got the whole canon, secures for him emancipation.

That knowledge, which takes one nearest to the Soul, is the Right knowledge. That is no knowledge which gives rise to controversies and wrangles

卐

[5]

ज्ञानम्

JÑĀNAM

मज्जत्यज्ञः किलाज्ञाने विष्टायामिव शूकरः ।
ज्ञानी निमज्जति ज्ञाने मराल इव मानसे ॥१॥ ॥३३॥

majjatyajñah kilājñāne
vistāyāmiva śūkarah ।
jñāni nimajjati jñāne
marāla iva mānase ॥1॥ ॥33॥

Meaning : The ignorant person remains absorbed in ignorance just as a hog in the excreta; the knowledgeable in knowledge just as a swan in Mānasa lake. (1) [33]

निर्वाणपदमप्येकं भाव्यते यन्मुहुर्मुहुः ।
तदेव ज्ञानमुत्कृष्टं निर्बन्धो नास्ति भूयसा ॥२॥ ॥३४॥

nirvānapadamapyekaṁ
bhāvyate yanmuhurmuhuh ।
tadeva jñānamutkrstaṁ
nirbandho nāsti bhūyasā ॥2॥ ॥34॥

Meaning : That is supreme knowledge if only one phrase concerning emancipation is meditated oft and on. There is no insistence on more. (2) [34]

Notes : निर्बन्ध means insistence, importunity. भूयसा is the Instr. sing. of the word भूयस् (2) [34]

स्वभावलाभसंस्कारकारणं ज्ञानमिष्यते ।
ध्यान्ध्यमात्रमतस्त्वन्यत् तथा चोक्तं महात्मना ॥३॥ ॥३५॥

svabhāvalābhasanskāra-
kāraṇam jñānamiṣyate ।
dhyāndhyamātramatastvanat
tathā coktam mahātmanā ॥3॥ ॥35॥

Meaning : The knowledge which is the cause of the impression on memory about the acquisition of one's own true nature is to be hankered after. Anything else is mere blindness of intellect–the great men have said. (3) [35]

Notes :– ध्यान्ध्य is compounded of धी and आन्ध्य. महात्मना is used to mean " by Patanjali " as interpreted by some (See p. 49 of the ज्ञानसार edited by Bhadragupta-vijayaji, (V. S. 2033 edition) (3) [35]

वादांश्च प्रतिवादांश्च वदन्तोऽनिश्चितांस्तथा ।
तत्त्वान्तं नैव गच्छन्ति तिलपीलकवद् गतौ ॥४॥ ॥३६॥

vādānśca prativādānśca
vadanto'niścitānstathā ।
tattvāntam naiva gacchanti
tilapīlakavad gatau ॥4॥ ॥36॥

Meaning : *Those never reach the final conception of truth who make irdeterminate or unc rtain* statements and counter-statements just as an ox circumambulating in the sesamum-grinding mill. (4) [36]

Notes : तिलपीलकवत् is an adjectival phrase meaning " an ox employed for grinding or crushing sesamum ". (4) [36]

स्वद्रव्यगुणपर्याय चर्या वर्या पराऽन्यथा ।
इति दत्तात्मसतुष्टिर्मुष्टिज्ञानस्थितिर्मुनेः ।।५।। ।।३७।।

svadravyagunaparyaya
carya varya para nyatha ।
iti dattatmasantustir
mustijnanasthitirmuneh ।।5।। ।।37।।

Meaning Transformation into one's own self, with property, and modificatory change is excellent Transformation into other substance with property and modificatory change is just the opposite of this The monk who is thus satisfied with his own self has the whole knowledge in his fist (5) [37]

Notes Self-knowledge is the only thing to be hankered after Every thing else is useless (5) [37]

अस्ति चेद् ग्रन्थिभिज्ज्ञान किं चित्रैस्तन्त्रयन्त्रणैः ।
प्रदीपाः क्वोपयुज्यन्ते तमोघ्नी दृष्टिरेव चेत् ।।६।। ।।३८।।

asti ced granthibhijjñanam
kim citraistantrayantranaih ।
pradipah kvopayujyante
tamoghni drstireva cet ।।6।। ।।38।।

Meaning Where is the need of other restraints from the scriptures, if only one has cut asunder the knowledge knot through Right Knowledge ? If the sight itself is able to dispel darkness, lamps have no use (6) [38]

Notes ग्रन्थि means ' knot '. It may have been formed by any one of these, namely, love, hatred, or for that matter, any passions etc , in a word, by nascience यन्त्र means 'curb' or 'control or 'prohibitory ......ction ' (6) [38]

मिथ्यात्वशैलपक्षच्छिद् ज्ञानदम्भोलिशोभितः ।
निर्भयः शक्रवद् योगी नन्दत्यानन्दनन्दने ॥७॥ ॥३९॥

mithyātvaśailapakṣacchid
jñānadambholiśobhitaḥ ।
nirbhayaḥ śakravad yogī
nandatyānandanandane ॥7॥ ॥39॥

Meaning : A yogi (contemplative monk) who is able to break the wings of the mountain in the form of perverse knowledge and who appears beautiful due to wielding the thunderbolt in the form of knowledge *rejoices, being devoid of fear, in the garden in the form of joy like the Lord of gods*· (7) [39]

Notes : In Hindu mythology, Indra is described as one who has torn asunder the wings of the mountain, with his thunderbolt, which, it is believed in it, has the capacity to fly. (7) [39]

Instead of splitting the first half into two phrases, it can also be taken as a whole first half. In that case पक्षच्छिद् will be the adjectival phrase qualifying ज्ञानदम्भोलि.

पीयूषमसमुद्रोत्थं रसायनमनौषधम् ।
अनन्यापेक्षमैश्वर्यं ज्ञानमाहुर्मनीषिणः ॥८॥ ॥४०॥

pīyūṣamasamudrottham
rasāyanamanauṣadham ।
ananyāpekṣamaiśvaryam
jñānamāhurmanīṣiṇaḥ ॥8॥ ॥40॥

Meaning : The wise say that knowledge is that which is nectar though not produced from the ocean; it is elixir but not a medicine; and it is prosperity, not *accruing from others.* (8) [40].

Notes : ज्ञान (knowledge) is nectar, elixir, and prosperity – all three rolled in one and also quite independent of any thing external. It is self-sufficient· (8) [40]

6

शमः

(Tranquility)

* Central Idea *

Supreme type of knowledge always gives rise to peace of mind. It keeps at a distance all the wicked thoughts. No conflict can remain. Everything is good and fine and every one is he and he is every one.

卐

[6]

शमः

SAMAH

विकल्पविषयोत्तीर्णः स्वभावालम्बनः सदा ।
ज्ञानस्य परिपाको यः स शमः परिकीर्तितः ॥१॥ ॥४१॥

vikalpavisayottirnah
svabhāvālambanah sadā ।
jnānasya paripāko yah
sa samah parikirtitah ॥1॥ ॥41॥

Meaning That is described as Tranquility which arises on withdrawal from the varying thoughts of the mind, which springs from the self if and when it is resorted to, and which is the result of mature knowledge (1) [41]

Notes स्वभावालम्बन *means reverting to one's own* nature which is pure and blissful (1) [41]

अनिच्छन् कर्मवैषम्य ब्रह्मांशेन सम जगत् ।
आत्माभेदेन यः पश्येदसौ मोक्षगमी शमी ॥२॥ ॥४२॥

anicchan karmavaisamyam
brahmāmśena samam jagat ।
ātmābhedena yah pasyed
asau moksamgami śami ॥2॥ ॥42॥

Meaning . He, who does not recognize disparity generated from a variety of acts and activities and who sees the whole world as his own self taking it to be a particle of Brahma, has, acquired Tranquility and he will attain emancipation (2) [42]

Notes गमी means one who goes He, who thinks that every one is his own self, works out his own emancipation Compare with this the following stanza of the Gītā :--

"विद्याविनयसम्पन्ने, ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च, पण्डिता समदर्शिनः ॥" अ ५, श्लो १८ (2) [42]

आरुरुक्षुर्मुनिर्योगं श्रयेद् बाह्यक्रियामपि ।
योगारूढः शमादेव शुध्यत्यन्तर्गतक्रियः ।३॥ ॥४३॥

āruruksurmuniryogam
  srayed bāhyakriyāmapi ।
yogārūdhah samādeva
  sudhyantargatakriyah ॥3॥ ॥43॥

Meaning The contemplative monk (yogi) who desires to ascend the ladder of yoga, may resort to external activities even But one, who has ascended it remains always pure on account of Tranquility, even though he does internal activity (3) [43]

ध्यानवृष्टेर्दयानद्याः शमपूरे प्रसर्पति ।
विकारतीरवृक्षाणां मूलादुन्मूलनं भवेत् ॥४॥ ॥४४॥

dhyānavrsterdayānadyah
  samapūre prasarpati ।
vikāratīravrksānām
  mūlādunmūlanam bhavet ॥4॥ ॥44॥

Meaning When the flood in the form of Tranquility of the river in the form of mercy caused by rain in the form of meditation is advancing, the trees in the form of passions standing on the bank get uprooted (4) [44]

Notes : ध्यान, दया and शम respectively stand for rain, river and flood The idea of this stanza is supported by Ācarya Malayagiri in his commentary on आवश्यक–सूत्र –

"सुविदियजगस्सभावो निस्संगो निब्भओ निरासो अ।
वेरग्गभावियमणो झाणंमि सुनिच्चलो होइ ॥" (4) [44]

ज्ञानध्यानतपःशीलसम्यक्त्वसहितोऽप्यहो ।
तं नाप्नोति गुणं साधुर्यमाप्नोति शमान्वितः ॥५॥ ॥४५॥

jñānadhyānatapahsīla-
samyaktvasahito'pyaho ।
tam nāpnoti gunam sadhur
yamāpnoti śamānvitah ॥5॥ ॥45॥

Meaning : A monk who has got *tranquility* comes to acquire that merit which even a monk who has achieved knowledge, meditation, penance, character, and right vision has not (5) [45]

Notes . Penance of which the main characteristic is the cessation of desire is twelvefold External is sixfold and internal also is sixfold The revered उमास्वाति says in his प्रशमरति the same thing —

"सम्यग्दृष्टिर्ज्ञानी विरतितपोबलयुतोऽप्यनुपशान्तः ।
त न लभते गुणं यं प्रशमगुणमुपाश्रितो लभते ॥१८३॥"

This is also furthermore corroborated by this –

'ઉપશમ આગ્રો, ઉપશમ આગ્રો ઉપશમ તપ માહિ ગણો છે,
વિણ ઉપશમ ક્રિયા ધર્મ ન સોહે, જિમ જગ નરવર હાથો છે." (5) [45]

स्वयंभूरमणस्पर्द्धिवर्धिष्णुसमतारसः ।
मुनिर्येनोपमीयेत कोऽपि नासौ चराचरे ।६॥ ॥४६॥

svayambhūramanaspardd hi-
vardhisnusamatārasah ।
muniryenopamiyeta
ko'pi nāsau carācare ॥6॥ ॥46॥

Meaning : There is, in this universe of sentient and non-sentient beings, none who can be compared with the monk whose prowess vies with that of the Svayambhū ocean and whose *sentiment of Tranquility* is on an increase. (6) [46]

Notes : Svayambhū *is the greatest of all oceans* in the universe measuring in extent half a Rajju which is unimaginably long "प्रशमरति" *again* says the same thing :-

"निर्जितमदमदनानां वाक्कायमनोविकाररहितानाम् ।
विनिवृत्तपराशानामिहैव मोक्षः सुविहितानाम् ॥ २३८ ॥" (6) [46]

शमसूक्तसुधासिक्तं येषां नक्तंदिनं मनः ।
कदापि ते न दह्यन्ते रागोरगविषोर्मिभिः ॥७॥ ॥४७॥

śamasūktasudhāsıktam
yeṣām naktamdinam manaḥ ।
Kadāpı te na dahyante
rāgoragavısormibhıh ॥7॥ ॥47॥

Meanıng : Those monks whose mind is, day and nıght, sprınkled over by the nectar in the form of aphorısms relatıng to Tranquılity, are never consumed by the feelıngs ın the form of poison of the serpent ın the form of attachment. (7) [47]

Notes सूक्त means aphorısms, maxims etc. (7) [47]

गर्जज्ज्ञानगजोत्तुङ्गरङ्गध्यानतुरङ्गमाः ।
जयन्तु मुनिराजस्य शमसाम्राज्यसंपदः ॥४८॥

garjajjñānagajottunga-
rangadhyānaturangamāh ।
jayantu munırājasya
samasāmrājyasampadah ॥8॥ ॥48॥

Meaning May the royal wealth in the form of Tranquılıty of the monk ın the form of universal monarch whose knowledge ın the form of thunderıng elephants ıs eloquent and whose medıtation in the form of leapıng horses ıs developıng, be victorıous (8) [48]

Notes : गर्जत् means thunderıng ın relatıon to elephants and eloquent ın relatıon to knowledge, उत्तुङ्ग रङ्ग means jumpıng ın relation to horses and developıng or ıncreasing ın relatıon to meditatıon (8) [48]



7

इन्द्रियजय:

(The Victory over sense-organs)

* Central Idea *

Tranquility of Mind is on the wane, when the sense-organs take a chance to assert themselves Thus the valient effort of attaining salvation suffers a setback Therefore, the triumph over sense-organs is advocated in this AṢTAKA.

卐

[7]

इन्द्रियजयः

INDRIYAJAYAH

विभेषि यदि संसारान्मोक्षप्राप्तिं च काङ्क्षसि ।
तदेन्द्रियजयं कर्तुं स्फोरय स्फारपौरुषम् ॥१॥ ॥४९॥

bibhesi yadi sansārān-
moksaprāpatim ca kānksasi ।
tadendriyajayam kartum
sphoraya sphārapaurusam ॥1॥ ॥49॥

Meaning : Develope vigourously your power to conquer sense–organs if thou art afraid of the worldly existence and if thou desirest to obtain emancipation. (1) [49]

Notes : स्फारपौरुष means valiant effort. (1) [49]

वृद्धास्तृष्णाजलापूर्णैरालवालैः किलेन्द्रियैः ।
मूर्च्छामतुच्छां यच्छन्ति विकारविषपादपाः ॥२॥ ॥५०॥

vrddhāstrsnājalāpūrnair
ālavālaih kilendriyaih ।
mūrcchāmatucchām yacchanti
vikāravisapādapāh ॥2॥ ॥50॥

Meaning : The poisonous trees in the form of passionate developments produce deep swoon as they go on growing, being filled with water in the form of thirst and being surrounded by basins of water. (2) [50]

Notes : आलवाल means basin or trench. (2) [50]

सरित्सहस्रदुष्पूरसमुद्रोदरसोदरः ।
तृप्तिमान्नेन्द्रियग्रामो भव तृप्तोऽन्तरात्मना ॥३॥ ॥५१॥

saritsahasraduspūra-
samudrodarasodarah ।
trptimannendriyagrāmo
bhava trpto ntaratmana ॥3॥ ॥51॥

Meaning – The whole aggregate of the sense-organs is not pleased like the vast expanse of the ocean which is difficult to be filled up even if thousands of rivers pour into it Therefore be pleased with thy own inner self (rather than with the sense-organs) (3) [51]

Notes समुद्रोदर means the central part of the ocean (3) [51]

आत्मानं विषयैः पाशैर्भववासपराङ्मुखम् ।
इन्द्रियाणि निबध्नन्ति मोहराजस्य किङ्कराः ।४। ॥५२॥

atmanam visayaih pasair
bhavavasaparangamukham ।
indriyani nibadhnanti
moharajasya kinkarah ॥4॥ ॥52॥

Meaning The servants, in the form of sense-organs, of the king in the form of infatuation, bind the soul which has become averse to residence in the worldly cycle, with the snares of sensuous pleasures (4) [52]

Notes भववासपराङ्मुख means one who has turned his back against wandering in the worldly cycle Even such a person is intercepted by the sense-organs. Therefore, control, if not triumph, over them is imperative (4) [52]

गिरिमृत्स्ना धनं पश्यन् धावतीन्द्रियमोहितः ।
अनादिनिधनं ज्ञानधनं पार्श्वे न पश्यति ॥५॥ ॥५३॥

girimrtsnam dhanam pasyan
dhavatindriyamohitah ।
anadinidhanam jñan
dhanam parsve na pasyati ॥5॥ ॥53॥

Meaning One, who is deluded by the sense-organs runs (to get) the earth of the mountain taking it as wealth but he does not see the wealth of knowledge lying near him from time immemorial (5)[53]

Notes Usually the minerals such as gold, silver, copper etc are found mixed up with the earth of the mountain Therefore, the people are lured to it, and hence गिरिमृत्स्ना धन is the phrase used in the stanza Will मृत्स्न धन not be better than मृत्स्ना धन ? (5) [53]

पुरःपुरःस्फुरत्तृष्णा मृगतृष्णानुकारिषु ।
इन्द्रियार्थेषु धावन्ति त्यक्त्वा ज्ञानामृतं जडाः ॥६॥ ॥५४॥

purahpurahsphurattrsna
mrgatrsnanukarisu ।
indriyarthesu dhavanti
tyaktva jnanamrtam jadah ॥6॥ ॥54॥

Meaning Leaving aside the nectar in the form of knowledge, the idiots whose lust goes on becoming greater and greater run after sensuous pleasures which resemble mirage (6) [54]

Notes The statement contained in the stanza is just the replica of that of प्रशमरति of उमास्वाति which is 'येषा विषयेषु गतर्भ रति न तान् मानुषान् गणेत् ।' (6) [54]

पतङ्गभृङ्गमीनेभसारङ्गा यान्ति दुर्दशाम् ।
एकैकेन्द्रियदोषाच्चेद् दुष्टैस्तैः किं न पञ्चभिः ॥७॥ ॥५५॥

patangabhrngaminebha-
sārangā yanti durdasām ।
ekaikendriyadosācched
dustaistaih kim na pancabhih ॥7॥ ॥55॥

Meaning When a butterfly, bee, fish, elephant or deer becomes involved in a sorry plight even if one of the five sense-organs is misemployed, what to talk if and when all the five have been misemployed ? (7) [55]

Notes पतङ्ग, भृङ्ग, मीन, इभ and सारङ्ग *in this stanza* should be taken in the order of पतङ्ग, मीन, भृङ्ग इभ and सारङ्ग and each of the five is connected with रूप, रस, गन्ध, स्पर्श and शब्द respectively meaning beauty, taste, smell, touch and sound (7) [55]

विवेकद्वीपहर्यक्षैः समाधिधनतस्करैः ।
इन्द्रियैर्यो न जितोऽसौ धीराणां धुरि गण्यते ॥८॥ ॥५६॥

vivekadvipaharyaksaih
samadhidhanataskaraih ।
indriyairyo na jito sau
dhīranām dhuri ganyate ॥8॥ ॥56॥

Meaning One, who is not conquered by the sense-organs which are as if it were lions conquering elephants in the form of discrimination and which are, as if it were, thieves looting the wealth in the form of mental equipoise, is placed in the front amongst courageous people (8) [56]

Notes हर्यक्ष means lion (8) [56]

8

त्यागः

(Renunciation)

*** Central Idea ***

After establishing victory over sense-organs, it becomes easy, of course, some what, to renounce the wordly things. This ASTAKA therefore, enjoins on the aspirant to abandon attachment to worldly relations and substitute his love symbolically speaking, on the spiritual relations, the qualities of soul

卐

[8]

त्यागः

TYĀGAḤ

संयतात्मा श्रये शुद्धोपयोगं पितरं निजम् ।
धृतिमम्बां च पितरौ तन्मां विसृजतं ध्रुवम् ॥१॥ ॥५७॥

samyatātmā śraye śuddho-
payogam pitaram nijam ।
dhṛtimambām ca pitarau
tanmām visṛjatam dhruvam ॥1॥ ॥57॥

Meaning : I now turn my face to self-control and resort to the pure employment of consciousness which is now* my father and to absorption of self which is now my mother Oh ! parents ! leave me now without fail. (1) [57]

Notes : Here in this stanza, the aspirant asks the worldly parents to leave him as he now wants to adopt pure consciousness and self-absorption as his spiritual father and mother respectively [1] (57)

युष्माकं संगमोऽनादिर्बन्धवोऽनियतात्मनाम् ।
ध्रुवैकरूपान् शीलादिबन्धूनित्यधुना श्रये ॥२॥ ॥५८॥

yusmākam sangamo'nādir
bandhavo'niyatātmanām ।
dhruvaikarūpān śīlādi-
bandhūnityadhunā śraye ॥2॥ ॥58॥

Meaning : Oh ! relatives ! the relationship with you is permanent only from the viewpoint of phenomenal continuity; therefore, I now go to the shelter of relatives in the form of character etc. which are uniform (from time immemorial) from the noumenal viewpoint. (2) [58]

कान्ता मे समतैवैका ज्ञातयो मे समक्रियाः ।
बाह्यवर्गमिति त्यक्त्वा धर्मसंन्यासवान् भवेत् ॥३॥ ॥५९॥

kāntā me samataivaikā
jñātayo me samakriyāh ।
bāhyavargamiti tyaktvā
dharmasmnyāsavan bhavet ॥3॥ ॥59॥

Meaning Only equanimity is my beloved now. The monks of the same religious rites as those of mine are my members of the family or community Taking them all to be externally ralated, I now betake to Pure Religion (धर्म) (3) [59]

Notes – धर्म is here used in its technical, philosophical sense and means that state which is denoted by the mere coming into existence of the Karmic particles (Audayika Bhava) Audayika Bhava is to be abandoned, that is to say, worldly relationship is to be given up and spiritual relationship is to be resorted to (3) [59]

धर्मास्त्याज्याः सुसङ्गोत्था- क्षायोपशमिका अपि ।
प्राप्य चन्दनगन्धाभं धर्मसंन्यासमुत्तमम् ॥४॥ ॥६०॥

dharmāstyajyah susangothāh
ksāyopasamika api ।
prāpya candanagandhābham
dharmasamnyāsamuttamam ॥4॥ ॥60॥

Meaning – Having acquired or accomplished the abandonment of the phenomenal change which is excellent as the fragrance of the sandal wood paste, he should give up the phenomenal changes brought about by good company or contact as also by partial cooling down and by partial annihilation (4) [60]

Notes - धर्मसन्यास, the purest form of religion, which is as excellent as the sandal wood paste should be the goal (4) [60]

गुरुत्वं स्वस्य नोदेति शिक्षासात्म्येन यावता ।
आत्मतत्त्वप्रकाशेन तावत्सेव्यो गुरूत्तमः ॥५॥ ॥६१॥

gurutvam svasya nodeti
siksasatmyena yavata ;
ātmatattvaprakasena
tavat sevyo guruttamah ||5|| ||61||

Meaning One should attend the excellent teacher so long as he does not become his own teacner being enlightened by his own soul due to assimilation of instructions (5) [61]

Notes गुरूत्तम means the best of the teachers, शिक्षासात्म्य means imbibing the instructions (5) [61]

ज्ञानाचारादयोऽपीष्टा शुद्धस्वस्वपदावधि ।
निर्विकल्पे पुनस्त्यागे न विकल्पो न वा क्रिया ।६। ॥६२॥

jnanacaradayo'pistah
suddhasvasvapadavadhi ।
nirvikalpe punastyāge
na vikalpo na vā kriya ||6|| ||62||

Meaning So long as one s own pristine position is not realized efforts for the attainment of the supreme knowledge etc. are desirable But when an unruffled condition is reached characterized by total renunciation there is neither thought nor activity *(6) [62]*

Notes – निर्विकल्प means a state or stage where there is neither option nor alternative It is a state of entire stillness that is to say, the highest state 6) [62]

योगसंन्याससतस्त्यागी योगानप्यखिलास्त्यजेत् ।
इत्येवं निर्गुणं ब्रह्म परोक्तमुपपद्यते ॥७॥ ॥६३॥

yogasamnyāsatastyāgı
yoganapyakhılanstyajet ।
ıtyevam nırgunam brahma
paroktamupapadyate ॥7॥ ॥63॥

Meanıng – One who has accomplished partial renunciation by partially stopping threefold activity (through suppression and annihilation) should ultimately stop completely the threefold activity It is in this way only that an unqualified Brahma, referred to in other schools of thought, is realized (7) [63]

Notes योग means employment or activity. It is threefold e g, मानसिक वाचिक and कायिक It is advocated here in this stanza to give up all activities and attain the status of the Brahma which is unqualified as described in the non-Jain schools of thought (7) [63]

वस्तुतस्तु गुणैः पूर्णमनन्तैर्भासते स्वत ।
रूपं त्यक्तात्मन साधोर्निरभ्रस्य विधोरिव ॥८॥ ॥६४॥

vastutastu gunaıh pūrnam
anantaırbhasate svatah ।
rūpam tyaktatmanah sadhor
nırabhrasya vıdhorıva ॥8॥ ॥64॥

Meanıng The nature of the soul of the monk who has totally given up threefold activity, shines out, as a matter of fact, of its own accord, becoming full of properties of infinite knowledge etc like the moon which is freed from the clouds (8) [64]

Notes त्यक्तात्मा is one who has completely abandoned all the threefold activities It is a compound word qualifying the word साधु (8) [64]

卐

9

क्रिया

(Religious Activity)

• Central Idea •

Right knowledge is essential as also Right character Both are equally essential. Character is formed by religious activities, small or great Hence this AṢṬAKA

卐

[9]

क्रिया

KRIYĀ

ज्ञानी क्रियापर शान्तो भावितात्मा जितेन्द्रिय ।
स्वयं तीर्णो भवाम्भोधे परास्तारयितुं क्षम ।।१।। ।।६५।।

jnanı krıyāparah santo
bhavıtatma jıtendrıyah ।
svayam tırno bhavambhodheh
paranstarayıtum ksamah ।।1।। ।।65।।

Meaning He who has knowledge, is intent on doing religious activities, has developed the power to partially suppress and destroy the karmas, has invested his soul with capacity and has brought under control his sense organs has crossed the worldly ocean and is able to inspire others also to cross it (1) [65]

Notes ज्ञानी is क्रियापर also Mere knowledge by itself is useless All the four qualifications make a perfect ज्ञानी therefore they all are necessary (1) [65]

क्रियाविरहितं हन्त ! ज्ञानमात्रमनर्थकम् ।
गतिं विना पथज्ञोऽपि नाप्नोति पुरमीप्सितम् ।।२।। ।।६६।।

krıyavırahıtam hanta !
jnanamatramanarthakam ।
gatım vına pathajno pı
napnotı puramıpsıtam ।।2।। ।।66।।

Meaning Knowledge, not reinforced by the (simultaneous) religious activity is alas !, (by itself) ineffectual One who though knows the road does not reach the desired city if at all he does not make a start (2) [66]

Notes : A traveller having simply the knowledge of the road leading to destination cannot reach it if at all he makes no movement Therefore, ज्ञान without क्रिया is not merely useless but positively harmful (2) [66]

स्वानुकूलां क्रियां काले ज्ञानपूर्णोऽप्यपेक्षते ।
प्रदीपः स्वप्रकाशोऽपि तैलपूर्त्यादिकं यथा । ३॥ ॥६७॥

svānukūlam kriyam kale
jñanapūrno'pyapeksate |
pradipah svaprakaso'pi
tailapūriyadikam yatha ||3|| ||67||

Meaning Even one who has got total knowledge, expects, at times, (to do) activity, agreeable to himself, just as a lamp, though self luminous, requires to be reinforced with oil etc (3) [67]

Notes So long as one has not scaled the highest heights of perfection, he has to do, on some occasions, activities which are spotless and pure Here, अनुकूल means agreeable no doubt but at the same time also means "sanctioned by scriptures" On the eighth

गुणवद्बहुमानादेर्नित्यस्मृत्या च सत्क्रिया ।
जातं न पातयेद्भावमजातं जनयेदपि ॥५॥ ॥६९॥

gunavadbahumānāder
nityasmrtyā ca satkriyā |
jātam na pātayedbhāvam
ajātam janayedapi ||5|| ||69||

Meaning : Noble activity, if strengthened by constant reminiscences of the respectful attitude towards the meritorious and such other things does not allow the ideal attitude to disappear but on the contrary also awakens other noble sentiments (5) [69]

Notes Any good activity such as the remembrance of a respectful attitude shown in the past towards the deserving not only elevates the person who does it but it does more than this, meaning thereby that it produces holy sentiments which were previously non existent in him (5) [69]

क्षायोपशमिके भावे या क्रिया क्रियते तया ।
पतितस्यापि तद्भावप्रवृद्धिर्जायते पुनः ॥६॥ ॥७०॥

ksāyopasamike bhāve
yā kriyā kriyate tayā |
patitasyāpi tadbhāva–
pravrddhirjāyate punah ||6|| ||70||

Meaning . The religious activity which is done, when the condition of partial suppression and partial destruction is prevalent, stimulates the growth of the good attitude of that person who has even taken a fall (6) [70]

Notes . One, who has partially subdued and partially destroyed the wicked karmas can again put himself on the right path if he has lost it on account of some sort of remissness to which usually one is prone to so long as he has not come quite near to his goal (6)[70]

गुणवृद्ध्यै ततः कुर्यात् क्रियामस्खलनाय वा ।
एकं तु संयमस्थानं जिनानामवतिष्ठते ॥७॥ ॥७१॥

gunavrddhyai tatah kuryāt
kriyāmaskhalanāya vā ।
ekam tu samyamasthānam
jinānāmavatisthate ॥7॥ ॥71॥

Meaning : One should perform religious activity either for increasing spiritual potentiality or for saving himself *from degradation In the case of jinas only,* self control is permanent (7) [71]

Notes : self-control stays permanently in Jinas, the perfect ones only. In others, it goes and comes. Therefore, good activity has a legitimate place and is an advantage inasmuch as it increases spiritual potential or saves one from taking a fall. अवतिष्ठते means stays for ever. (7) [71]

वचोऽनुष्ठानतोऽसङ्गक्रियासङ्गतिमङ्गति ।
सेयं ज्ञानक्रियाऽभेदभूमिरानन्दपिच्छला ।८॥ ॥७२॥

vaco'nusthānato'sanga-
kriyāsangatimangati ।
seyam jñānakriyā'bheda-
bhūmirānandapicchalā ॥8॥ ॥72॥

Meaning By putting into practice what has been said *(by the Jinas), one acquires an attitude of* non attachment This is the stage of identity between knowledge and action and is marked by infinite *spiritual rapture* (8) [72]

Notes : वच. means scriptural injunctions अङ्गति means touches असङ्गक्रियासङ्गति means full contact with non-attachment *When one is on the summit there is* no distinction between what he knows and what he does He is all bliss (8) [72]

卐

10

तृप्ति

(Satiety)

*** Central Idea ***

Human being s in search of such Satiety as remains with him for ever He is tired and fed up with the tortuous ways adopted by men in the world

In this ASTAKA, we are shown the method to achieve it as well as a brief reference to its divine fruit so that we may be tempted to have it



[10]

तृप्तिः

TRPTI

पीत्वा ज्ञानामृतं भुक्त्वा क्रियासुरलताफलम् ।
साम्यताम्बूलमास्वाद्य तृप्तिं याति परां मुनिः ॥१॥ ॥७३॥

pitva jñānāmrtam bhuktva
kriyāsuralataphalam |
sāmyatambūlamāsvadya
trptim yati parim munih ||1|| ||73||

Meaning - Having drunk the nectar of knowledge, having eaten the fruit of the desire-yielding creeper of religious activity and having tasted the betel leaf of equanimity, the monk attains extraordinary satiety (1) [73]

Notes Here, there is no talk of ordinary satiety ज्ञान, क्रिया and साम्य–Knowledge Action and Even-mindedness – this trio is the instrument with which to get an extra ordinary contentment talked of above in the stanza (1) [73]

स्वगुणैरेव तृप्तिश्चेदाकालमविनश्वरी ।
ज्ञानिनो विषयैः किं तैर्यैर्भवेत्तृप्तिरित्वरी ॥२॥ ॥७४॥

svagunaireva trptisced
akalamavinasvari |
jnanino visayaih kim tair
yairbhavettrptiritvari ||2|| ||74||

Meaning If the wise (ज्ञानि) always obtain everlasting and imperishable satiety through their essential

qualities, such as, faith, knowledge, and conduct, what is the use for them of the sensuous pleasures through which only temporary one is obtained? (2) [74]

Notes गुण means essential quality which here stands for faith, knowledge conduct, penance and potentiality (ज्ञान, दर्शन, चारित्र, तप and वीर्य) (2) [74]

या शान्तैकरसास्वादाद्भवेत्तृप्तिरतीन्द्रिया ।
सा न जिह्वेन्द्रियद्वारा षड्रसास्वादनादपि ॥३॥ ॥७५॥

ya santaikarasasvadād
bhavet trptiratındriya ।
sa na jihvendriyadvara
sadrsāsvadanadapi ॥3॥ ॥75॥

Meaning The ultra-sensual satiety obtainable from the enjoyment of the sentiment of peace can not be had from tasting all the six tastes even with the sense-organ called tongue (3) [75]

Notes Tastes are six, namely, pungent (कटु) bitter (तिक्त), astringent (कषाय) sweet (मधुर), oily (स्निग्ध) and salty (लवण) Compare the sentiment of peace described in the stanza below –

न यत्र दुःखं न सुखं न चिन्ता,
न रागद्वेषौ न च काचिदिच्छा ।
रसः स शान्तः कथितो मुनीन्द्रैः,
सर्वेषु भावेषु समप्रमाणः ॥ (साहित्यदर्पण) (3) [75]

संसारे स्वप्नवन्मिथ्या तृप्तिः स्यादभिमानिकी ।
तथ्या तु भ्रान्तिशून्यस्य साऽऽत्मवीर्यविपाककृत् ॥४॥ ॥७६॥

sansare svapnavanmithya
trptih syadabhimaniki ।
tathyā tu bhrāntisūnyasya
sā''tmaviryavipakakrt ॥4॥ ॥76॥

Meaning Worldly satiety accruing from one's own ego, is as futile as the dream The satiety of one who has no delusion, is genuine It increases the spiritual vitality (4) [76]

Notes आभिमानिकी does not mean due to pride" but it here means 'Iness or ego' That is why I have translated it by the word 'worldly" (4) [76]

पुद्गलैः पुद्गलास्तृप्तिं यान्त्यात्मा पुनरात्मना ।
परतृप्तिसमारोपो ज्ञानिनस्तन्न युज्यते ॥५॥ ॥७७॥

pudgalaih pudgalastrptim
yāntyatma punaratmanā ।
paratrptisamaropo
jñāninastanna yujyate ॥5॥ ॥77॥

Meaning The material objects become bigger by the addition of material particles of the worldly satiety but the soul gets satiety through the soul only. Therefore satiety in the case of the wise is not possible through superimposition of the partic'es of one over the other and vice versa (5) [77]

Notes Right type of contentment can not be had through the enjoyment of material pleasures It

only through spiritual qualities that one's soul gets it and that is the genuine satiety and everything else is a misnomer (5) [77]

मधुराज्यमहाशाकाग्राह्ये बाह्ये च गोरसात् ।
परब्रह्मणि तृप्तिर्या जनास्तां जानतेऽपि न ॥५॥ ॥७८॥

madhurājyamahāsākā
grāhye bāhye ca gorasāt ।
parabrahmani trptiryā
janāstām jānate'pi na ॥6॥ ॥78॥

Meaning That satiety which can be had from (the meditation on) the Supreme Brahma is not (fully) comprehended by the people, (especially those) who have high hope to have the fine kingdom and also because of the fact that the Supreme Brahma falls beyond the purview of the sense – organ of speech (6) [78]

Notes – मधुराज्यमहाशाक is मधु + राज्य + महा + आशा + क क here is स्वार्थे गोरस means Speech (6) [78]

विषयोर्मिविषोद्गारः स्यादतृप्तस्य पुद्गलैः ।
ज्ञानतृप्तस्य तु ध्यानसुधोद्गारपरम्परा ॥७॥॥७९॥

visayormivisodgarah
syādatrptasya pudgalaih ।
jñānatrptasya tu dhyān–
sudhodgāraparamparā ॥7॥ ॥79॥

Meaning One, who is not satisfied with material enjoyments, is having eructations of the poisonous matter in the form of sensual pleasures, while (on the

contrary) one, who is satisfied with knowledge is having the series of the same of nectar in the form of meditation. (7) (79)

Notes : Compare the following stanza of अध्यात्मसार by this author :-

विषयैः क्षीयते कामो नेन्धनैरिव पावकः ।
प्रत्युत प्रोल्लसच्छक्तिर्भूय एवोपवर्धते ॥

The same thing is also reflected in this line also :-
" विषयेषु प्रवृत्तानां वैराग्यः खलु दुर्लभम् " (7) [79]

सुखिनो विषयातृप्ता नेन्द्रोपेन्द्रादयोऽप्यहो ।
भिक्षुरेकः सुखी लोके ज्ञानतृप्तो निरञ्जनः ॥८॥ ॥८०॥

sukhino viṣayātṛptā
nendropendrādayo'pyaho ।
bhikṣurekaḥ sukhī loke
jñānatṛpto nirañjanaḥ ॥8॥ ॥80॥

Meaning : *It is a wonder that those, who are not* satisfied with sensual pleasures such as Indra and a host of others like him, are not happy; while a monk only, who is satisfied with knowledge and who is devoid of dirt (*in the form of karmic particles*) *is* happy in this world. (8) (80)

Notes : *Compare the following stzs. of* Svamī Umāsvāti which describe the eternally happy man :-

निर्जितमदमदनानां वाक्कायमनोविकाररहितानाम् ।
विनिवृत्तपराशानामिहैव मोक्षः सुविहितानाम् ॥२३८॥
स्वशरीरेऽपि न रज्यति शत्रावपि न प्रदोषमुपयाति ।
रोगजरामरणभयैरव्यथितो यः स च नित्यसुखी ॥२४०॥ (8) [80]

11

निर्लेपता

(Non-greasiness)

State of not being soiled

* Central Idea *

Unsoiled state if being follows from Non-attachment If one is unsoiled, he will work out his redemption in due course of time. Love and hatred, like and dislike, put their impress, imprint on the

[11]

निर्लेपता

NIRLEPATĀ

संसारे निवसन् स्वार्थसज्जः कज्जलवेश्मनि ।
लिप्यते निखिलो लोको ज्ञानसिद्धो न लिप्यते ॥१॥ ॥८१॥

sansare nivasan svārth
sajjah kajjalavesmani |
lipyate nikhilo lokah
jnanasiddno na lipyate ||1|| ||81||

Meaning The whole lot of beings living in the world, the abode of dark dirt and equipped with selfish motives, becomes soiled, while one who is full of knowledge is not (1) [81]

Notes स्वार्थसज्ज means selfish (1) [81]

नाहं पुद्गलभावानां कर्ता कारयिताऽपि च ।
नानुमन्ताऽपि चेत्यात्मज्ञानवान् लिप्यते कथम् ॥२॥ ८२।

naham pudgalabhavānam
karta karayita pi ca |
nanumanta pi cetvatma
jñanavana lipyate katham ||2|| ||82||

Meaning How can one, who has the knowledge of the self and who is neither the doer, nor the inspirer, nor the approver of material thinking be soiled ? (2) [82]

Notes . पुद्गलभाव means thoughts about matter, non self

Doer, inspirer and approver—all these three or any one of these three singly is responsible for the influx of the Karmas, technically called Āśrava (2) [82]

लिप्यते पुद्गलस्कन्धो न लिप्ये पुद्गलैरहम् ।
चित्रव्योमाञ्जनेनेव ध्यायन्निति न लिप्यते ॥३॥ ॥८३॥

'lipyate pudgalaskandho
na lipye pudgalairaham ।
citravyomāñjaneneva'
dhyayanniti na lipyate ॥3॥ ॥83॥

Meaning A material particle becomes soiled when another material particle joins it but not I The soul is not besmeared, just as the multi coloured sky which is not spoilt by the dark dirt (3) [83]

Notes It is impossible to paint with black colour the sky which is multi coloured That is also the case with the soul which is white as it is pure (3) (83)

लिप्तताज्ञानसंपातप्रतिघाताय केवलम् ।
निर्लेपज्ञानमग्नस्य क्रिया सर्वोपयुज्यते ॥४॥ ॥८४॥

liptatajnanasampata-
pratighataya kevalam ।
nirlepjnanamagnasya
kriya sarvopayujyate ॥4॥ ॥84॥

Meaning - All the necessary religious rites and activities done by one who is totally immersed in the knowledge that he is never soiled by karmic particles,

are useful to him inasmuchas they are able to keep away the thought that it is he who is soiled (4) [84]

Notes It is necessary that one who has taken a plunge in the self and who is totally unsoiled, should every moment keep away the thought that he is besmeared and this he can do by performing religious activities or we can interpret this stanza differently also A person, who does religious activities should think that he is not at all affected by the effect of the deeds-good or bad, because the soul is by nature, pure and simple Compare the following two slokas of 'गुणस्थानक्रमारोह' - यावत् प्रमादसंयुक्त, तावत् तस्य न तिष्ठति। धर्मध्यान निरालम्बमित्यूचुर्जिनभास्करा ॥२६॥ तस्मादावश्यकै कुर्यात् प्राप्तदोषनिकृन्तनम्। यावन्नाप्नोति सद्ध्यानमप्रमत्तगुणाश्रितम् ॥ (३१) (4) [84]

तप श्रुतादिना मत्तः क्रियावानपि लिप्यते ।
भावनाज्ञानसंपन्नो निष्क्रियोऽपि न लिप्यते ॥५॥ ॥८५॥

tapahsrutadina mattah
kriyavanapi lipyate |
bhavanājnanasampanno
niskriyo pi na lipyate ||5|| ||85||

Meaning – Even one who is observing religious discipline *is besmeared if he is proud of his penances* and scriptural knowledge etc etc He, who has got philosophical knowledge only is not soiled even if he does not do any *religious activity (5) [85]*

Notes One who does religious activities should not think that they will save him or serve him well, if those activities are done with the thought that it

is he who does them On the contrary, it will do, if one does not do any thing, the only condition being that he should be entirely free from the " I consciousness' उमास्वाति has sounded a warning "लब्ध्वा सर्वं मदहर तनैव मद कथ कार्यं ?" (प्रशमरति) (5) [85]

अलिप्तो निश्चयेनात्मा लिप्तश्च व्यवहारतः ।
शुद्धयत्यलिप्तया ज्ञानी क्रियावान् लिप्तया दृशा ॥६॥ ॥८६॥

alipto niscayenatma
liptasca vyavaharatah |
suddhyatyaliptaya jnani
kriyavan liptaya drsa | 6|| ||86||

Meaning A soul remains unsoiled from the noumenal viewpoint and soiled from the phenomenal He who has knowledge becomes purified by his detachment and he who is tending to the performance of religious activity becomes purified by his attitude based on the fact that he is soiled by his activities no doubt but in due course of time these very activities will purify him (6) [86]

Notes दृशा means ' by the viewpoint" (6) [86]

ज्ञानक्रियासमावेश सहैवोन्मीलने द्वयोः ।
भूमिकाभेदतस्त्वत्र भवेदेकैकमुख्यता ॥७॥ ॥८७॥

jñānakriyāsamāvesah
sahaivonmilane dvayoh |
bhumikabheatdastvatra
bhavedekaikamukhyata ||7|| ||87|

Meaning . By developing both the attitudes simultaneously, knowledge and *activity* can be accomodated together Due to difference in the stages of spiritual development, one assumes predominance and the other subordination (7) [87]

Notes · उन्मीलन means 'opening' समावेश means 'inclusion' मुख्यता means predominance द्वयो means " of both the view points" namely, noumenal and phenomenal (7) [87]

सज्ज्ञानं यदनुष्ठानं न लिप्तं दोषपङ्कतः ।
शुद्धबुद्धस्वभावाय तस्मै भगवते नमः ॥८॥ ॥८८॥

sajñānam vadanusthānam
na liptam dosapankatah ।
suddhabuddhasvabhāvāya
tasmai bhagavate namah ॥8॥ ॥88॥

Meaning Bow to that divine one whose nature is pure and totally *enlightened* and whose activity is not soiled by impurity as it is accompanied by pure knowledge (8) [88]

Notes The Śloka clearly points to the fact that the author, महामहोपाध्याय यशोविजयजी, is an advocate of ज्ञानक्रिया-समुच्चयवाद Compare ऋते ज्ञानान्न मुक्ति and क्रिया विना ज्ञान भार ॥ मोक्ष *results from the fusion of both these,* ज्ञान and क्रिया (8 [88]

12

निःस्पृहता

(Desirelessness)

*** Central Idea ***

Desire is misery and absence of desire is bliss. This is the crux.



[12]

निःस्पृहता

NIHSPRHATĀ

स्वभावलाभात् किमपि प्राप्तव्यं नावशिष्यते ।
इत्यात्मैश्वर्यसंपन्नो निःस्पृहो जायते मुनिः ॥१॥ ॥८९॥

svabhāvalābhāt kimapi
prāptavyam nāvaśisyate ।
ityātmaiśvaryasampanno
nihspṛho jāyate munih ॥1॥ ॥89॥

Meaning : Nothing remains to be obtained, having once regained (the lost pristine purity of) the soul's nature. Thus a monk becomes desireless after having come to possess the spiritual wealth. (1) [89]

Notes : To remain in the soul and nothing else for ever is the only thing to be achieved by the monk. Why should he, then, hanker after things other than the self ? There is no reason. (1) [89]

संयोजितकरैः के के प्रार्थ्यन्ते न स्पृहावहैः ।
अमात्रज्ञानपात्रस्य निःस्पृहस्य तृणं जगत् ॥२॥ ॥९०॥

saṁyojitakaraiḥ ke ke
prārthyante na spṛhāvahaiḥ ।
amātrajñānapātrasya
nihspṛhasya tṛṇaṁ jagat ॥2॥ ॥90॥

Meaning Who are not begged after by those who still have desires, with both hands folded ? The whole world is just like a blade of grass to him who has no desires and who is the receptacle of infinite knowledge (2) [90]

Notes अमात्र means that which has no मात्रा (quantity or measure), that is to say, measureless Compare –

नैष्कर्म्येण न तस्यार्थो न तस्यार्थोऽस्ति कर्मभिः ।
न समाधानजाप्याभ्यां यस्य निर्वासनं मनः ॥

To be completely stripped of desires should be the highest goal Mark the alliteration of त्र in अमात्र with त्र in मात्र स्पृहावान् means desireous (2) [90]

छिन्दन्ति ज्ञानदात्रेण स्पृहाविषलतां बुधाः ।
मुखशोषं च मूर्च्छां च दैन्यं यच्छति यत्फलम् ॥३॥ ॥९१॥

chindanti jnanadatrena
sprhavisalatam budhah ।
mukhasosam ca mūrccham ca
dainyam yacchati yatphalam ॥3॥ ॥91॥

Meaning The spiritually intelligent or wise people cut asunder with the scythe of knowledge the poisonous creeper of desire the results of which are the drying of the mouth, swoon and wretchedness (3) [91]

Notes True knowledge is the only weapon that can extirpate the desires from their very roots यत्फलम् is a बहुव्रीहि compound meaning ' the result of which." (3) [91]

निष्कासनीया विदुषा स्पृहा चित्तगृहाद् बहिः ।
अनात्मरतिचाण्डालीसङ्गमङ्गीकरोति या ॥४॥ ॥९२॥

niskāsanīyā vidusā
sprhā cittagrhād bahih ।
anātmaraticāndāli-
sangamangīkaroti yā ॥4॥ ॥92॥

Meaning : The desire which urges one to make love with the pariah woman in the form of sexual relationship with the non-soul (material particles), should be thrown out by the wise from the house in the form of mind. (4) [92]

Notes : Desire, स्पृहा, urges one who entertains it, to be united with any thing and every thing, that is to say, with the non-soul. (4) [92]

स्पृहावन्तो विलोक्यन्ते लघवस्तृणतूलवत् ।
महाश्चर्यं तथाप्येते मज्जन्ति भववारिधौ ॥५॥ ॥९३॥

sprhāvanto vilokyante
laghavastrnatūlavat ।
mahāścaryam tathāpyete
majjanti bhavavāridhau ॥5॥ ॥93॥

Meaning : Those who entertain desires are looked upon as insignificant or light as a blade of grass or a fibre of cotton. Still it is a great wonder that they are drowned in the worldly ocean. (5) [93]

Notes : लघव: means light. It can be understood that the heavy-bodied usually are drowned. But here it is the light-bodied who are drowned and that is the wonder. Mark the विरोधाभास अलंकार. (5) [93]

गौरवं पौरवन्द्यत्वात् प्रकृष्टत्वं प्रतिष्ठया ।
ख्यातिं जातिगुणात् स्वस्य प्रादुष्कुर्यान्न निस्पृहः ॥६॥ ॥९४॥

gauravam pauravandyatvat
prakrststvam pratisthaya ।
khyatim jatigunat svasya
prāduskuryanna nisprhah ॥6॥ ॥94॥

Meaning A monk who is desireless should not make an exhibition of dignity occasioned by the citizen's respectful attitude towards him of superiority as he is renowned and of reputation as he is virtuous (6) [94]

Notes Dignity, superiority, and renown will no doubt come antomatically to him who has no desires, but he should beware and make it a point not to make an exhibition of it, because tnat desirelessness will itself become the cause of his fall जातिगुण does not here mean virtuousness because of his caste or community It simply means virtuousness which is ingrained in the desireless (6) [94]

भूशय्या भैक्षमशनं जीर्णवासो गृहं वनम् ।
तथाऽपि निस्पृहस्याहो चक्रिणोऽप्यधिकं सुखम् ॥७॥ ॥९५॥

bhūsayya bhaiksamasanam
jirnamvāso gṛham vanam ।
tathā pi nihsprhasyāho
cakrino'pyadhikam sukham ॥7॥ ॥95॥

Meaning Even though the desireless (monk) sleeps on the ground has his food by begging, puts on tattered garments and lives in the forest, his happiness, it is a wonder !, is much more than that of a universal monarch even (7) [95].

Notes · The desireless monk is placed by the author on the highest pedestal here in this stanza The sovereign monarch even, चक्रवर्तिन् even, is nowhere in comparision with him (7) [95]

परस्पृहा महादुःखं निःस्पृहत्वं महासुखम् ।
एतदुक्तं समासेन लक्षणं सुखदुःखयोः ॥८॥ ॥९६॥

paraspṛhā mahāduhkham
nihsprhatvam mahāsukham ।
etaduktam samasena
laksanam sukhaduhkhayoh ॥8॥ ॥96॥

Meaning To desire from the others is a great unhappiness, desirelessness is a great happiness This is the characteristic of happiness and misery narrated in brief (8) [96]

Notes Desire, स्पृहा and desirelessness, स्पृहाऽभाव, are themselves stated to be woe and weal respectively The stanza reproduces what has been said in the मत्स्यपुराणसंहिता where we find this line 'निरवक्तो रहइ हुवरमवाह " (8) [96]



13

मौनम्

(Silence or Monkhood)

*** Central Idea ***

Silence does not merely consist of non-utterance of a syllable. It also means non-activity of the three instruments, namely, mind, speech and body with regard to objects other than the self—such a मुनिधर्म (Munidharmah) is excellent.

卐

[13]

मौनम्

MAUNAM

मन्यते यो जगत्तत्त्वं स मुनिः परिकीर्तितः ।
सम्यक्त्वमेव तन्मौनं मौनं सम्यक्त्वमेव वा ॥१॥ ॥९७॥

manyate yo jagattattvam
sa munih parikīrtitah ।
samyaktvameva tanmaunam
maunam samyaktvameva vā ॥1॥ ॥97॥

Meaning He is called a monk (मुनि), who perceives the essence or the reality of the world His very monkhood is the right faith and vice versa (1) [97]

Notes Compare :

मुणी मोण समायाए, धुणे कम्मसरीरग ।
पत लूह च सेवति, वीरा सम्मत्तदंसिणो ॥ (उत्तरज्झयण) (1) (97)

आत्माऽऽत्मन्येव यच्छुद्धं जानात्यात्मानमात्मना ।
सेयं रत्नत्रये ज्ञप्तिरुच्याचारैकता मुने ॥२॥ ॥९८॥

ātmā''tmanyeva yacchuddham
jānātyatmānamātmanā ।
seyam ratnatraye jnāpti–
rucyācāraikata muneh ॥2॥ ॥98॥

Meaning . When the soul knows the pure soul within the soul through his own soul, that knowledge of the monk is itself a combination of right knowledge, right faith and right conduct—the three jewels (2) [98]

Notes . This knowing of the soul by the soul is possible only, if infatuation or delusion (मोह) is thrown off See the following stanza

आत्मानमात्मना वेत्ति मोहत्यागाद्यदाऽऽत्मनि ।
तदेव तस्य चारित्रं तज्ज्ञानं तच्च दर्शनम् ॥

This is also supported by समयप्राभृत –

जो हि सुएणभिगच्छइ अप्पाणमिण तु केवल सुद्ध ।
त सुअकेवलिमिसिणो भणति लोगप्पदीवयरा ॥ (2) [98]

चारित्रमात्मचरणाद् ज्ञानं वा दर्शनं मुनेः ।
शुद्धज्ञाननये साध्यं क्रियालाभात् क्रियानये ॥३॥ ॥९९॥

cāritramatmacaranād
jñānam vā darsanam muneh |
suddhajnananaye sadhyam
kriyalabhat kriyānaye ||3|| ||99||

Meaning: On account of meditating over the soul, the monk accomplishes control or mastery on knowledge and faith from the viewpoint of pure knowledge and conduct from the viewpoint of pure activity (3) [99]

Notes There are two Nayas (View points), namely, ज्ञाननय and क्रियानय The meditating monk has knowledge and faith both as also the conduct because while meditating he does the *activity* also *in the form* of meditation (3) [99]

यत्न प्रवृत्तिर्न मणौ लभ्यते वा न तत्फलम् ।
अतात्त्विकी मणिज्ञप्तिर्मणिश्रद्धा च सा यथा ॥४॥ ॥१००॥

yatah pravṛttirna maṇau
labhyate vā na tatphalem ।
atāttvikı manijñaptir
maniśraddhā ca sā yathā ॥4॥ ॥100॥

Meaning : If no activity is done regarding the use of the gem, no result, that is to say, no good is obtained. The knowledge that "this is a gem" and the faith that it is so-both are, in that case, unreal. (4) [100]

Notes : What is the use in mere having a thing unless one knows nothing about how to make use of it? It is advocated here in this stanza that knowledge should be implemented by actual action. One should have all the three, namely, Faith, Knowledge and Conduct. (4) [100]

तथा यतो न शुद्धात्मस्वभावाचरणं भवेत् ।
फलं दोषनिवृत्तिर्वा न तज्ज्ञानं न दर्शनम् ॥५॥ ॥१०१॥

tathā yato na śuddhātma-
svabhāvācaranam bhavet ।
phalam doṣanivṛttirvā
na tajjñānam na darśanam ॥5॥ ॥101॥

Meaning : So long as actual practice in the form of meditation over the soul is not undertaken and removal of faults is not thereby achieved, Right Knowledge and Right Faith are worth nothing. (5) [101]

Notes : दोषनिवृत्ति means unblemished condition (5)[101]

यथा शोफस्य पुष्टत्वं यथा वा वध्यमण्डनम् ।
तथा जानन् भवोन्मादमात्मतृप्तो मुनिर्भवेत् ॥६॥ ॥१०२॥

yathā sophasya pustatvam
yathā vā vadhyamandanam ।
tatha jānan bhavonmādam
ātmatrpto munirbhavet ॥6॥ ॥102॥

Meaning Knowing the mad lust for the world just equal to fatness due to swelling in a man or decorating a man about to be slaughtered, with ornaments, the monk should be satisfied with his own soul (6) [102]

Notes The monk knows the lust for the world (worldly pleasures) to be as equal to as the fat appearance due to (a disease of) swelling or to decorating a man about to be slaughtered Therefore, he should seek contentment in his soul only The pursuits after worldly pleasures are useless Soul is the only thing which is real (6) [102]

सुलभं वागनुच्चारं मौनमेकेन्द्रियेष्वपि ।
पुद्गलेष्वप्रवृत्तिस्तु योगाना मौनमुत्तमम् ॥७॥ ॥१०३॥

sulabham vāganuccaram
maunamekendriyesvapi ।
pudgalesvapravrttistu
yogānam maunamuttamam ॥7॥ ॥103॥

Meaning Silence which is but the non utterance of a single syllable is natural even amongst one-sensed beings But that silence (or monkhood) is excellent which is the non-employment of the three instruments of activity as regards material objects (7)[103]

Notes Triple activity, through mind, speech and body should be directed to achieving spiritual eminence and not any material prosperity मौन means silence as well as monkhood (मुनिधर्म) (7) [103]

ज्योतिर्मयीव दीपस्य क्रिया सर्वाऽपि चिन्मयी ।
यस्यानन्यस्वभावस्य तस्य मौनमनुत्तरम् ॥८॥ ॥१०४॥

jyotirmayīva dīpasya
kriyā sarvā'pi cinmayī ।
yasyānanyasvabhāvasya
tasya maunamanuttaram ॥8॥ ॥104॥

Meaning : Just as all the activities of a lamp are nothing but the various manifestations of light, the activities of the soul, not done with or for the *objects other than the soul in view are but various* manifestations of consciousness. Monkhood of this type is excellent. (8) [104]

Notes : The lamp sheds its light above, below and around. The light becomes weak or strong on occasions; but the light is thrown by the lamp, no doubt. In the same way if the monk puts his monkhood to use with regard to soul only, and not with regard to the non-soul; his monkhood is supreme, superior. (8) [104]



14

विद्या

(Correct Knowledge)

*** Central Idea ***

The nature of real learning or sacred lore as well as that of nescience, respectively विद्या (Vidyā) and अविद्या (Avidyā), have been outlined in this AṢTAKA by the author The former is for final beautitude and the latter is secular, and therefore, not worthy of recommendation

That is real विद्या (Vidyā) which brings about emancipation "अमृतं विद्या "(Amṛtam Vidyā) and "सा विद्या या विमुक्तये "(Sā Vidya yā vimuktaye) hold out true for ever.

卐

[14]

विद्या

VIDYĀ

नित्यशुच्यात्मताख्यातिरनित्याशुच्यनात्मसु ।
अविद्या तत्त्वधीर्विद्या योगाचार्यैः प्रकीर्तिता ॥१॥ ॥१०५॥

nityaśucyātmatākhyātir
anityāśucyanātmasu ।
avidyā tattvadhīrvidyā
yogācāryaih prakīrtitā ॥1॥ ॥105॥

Meaning : The proficient in yoga have said that it is called nescience when one recognizes that is to say, finds eternality, purity and soulness where there is non-eternality, non-purity and non-soulness as also they have said that correct knowledge consists in believing reality where there is reality. (1) [105]

Notes : तत्त्वधीः is the keyword That is विद्या (True Knowledge) which concerns with the soul (आत्मा) and nothing else. (1) [105]

यः पश्येन्नित्यमात्मानमनित्यं परसङ्गमम् ।
छलं लब्धुं न शक्नोति तस्य मोहमलिम्लुचः ॥२॥ ॥१०६॥

yah paśyetnityamātmānam
anityaṁ parasangamam ।
chalaṁ labdhum na śaknoti
tasya mohamalimlucah ॥2॥ ॥106॥

Meaning : A thief in the form of delusion is not able to get an opportunity in the case of one who

believes in the eternality of the soul as also in the non-eternality of the non-soul. (2) [106]

Notes : Delusion is not able to exercise its influence on him who knows what is what. Discrimination between spiritual and secular is the sine qua non of the Right Knowledge and it defies Delusion. (2) [106]

तरङ्गतरलां लक्ष्मीमायुर्वायुवदस्थिरम् ।
अदभ्रधीरनुध्यायेदभ्रवद्भङ्गुरं वपुः ॥३॥ ॥१०७॥

tarangataratām lakṣmīm
āyurvāyuvadasthiram ।
adabhradhīranudhyāyed
abhravadbhangıram vapuḥ ॥3॥ ॥107॥

Meaning : A talented man should take wealth as evanescent as a wave, life as unstable as wind, and body as transient as a cloud. (3) [107]

Notes : अदभ्रधी: is a person whose talent is unlimited and whose thinking is always about Noume non and never about phenomenon. Therefore, wealth, the duration of life and body have no place in his heart so long as they do not help him in securing his main objective which is Emancipation. (3) [107]

शुचीन्यप्यशुचीकर्तुं समर्थेऽशुचिसम्भवे ।
देहे जलादिना शौचभ्रमो मूढस्य दारुणः ॥४॥ ॥१०८॥

śucīnyapyaśucīkartuṁ
samarthe'sucisaṁbhave ।
dehe jalādinā śauca
-bhramo mūdhasya dāruṇaḥ ॥4॥ ॥108॥

Meaning It is the greatest delusion of a stupid man that he thinks that he is able to render pure by water the body, which is produced out of dirtiness and is able to render impure what is pure (4) [108]

Notes To take the body which by itself is impure and which makes that impure which comes into its contact, as pure is sheer stupidity How can you expect good from such a body even if you bathe it with litres and litres of water ? Compare the following Śloka occurring in भवभावना सुक्क पिउणो माऊए सोणिय तदुभय पि ससट्ठं तप्पढमाए जीवो आहारइ तत्थ उप्पन्नो । (4) [108]

यः स्नात्वा समताकुण्डे हित्वा कश्मलजं मलम् ।
पुनर्न याति मालिन्यं सोऽन्तरात्मा परः शुचिः ॥५॥ ॥१०९॥

yah snātva samatakunde
hitvā kaśmalajam malam ।
punarna yati mālinyam
so'ntarātmā parah śucih ॥5॥ ॥109॥

Meaning : The inner conscience of that person is extremely pure who does not become impure again having bathed in the reservoire of equanimity and having removed the dirt of sin (5) [109]

Notes Then only the body becomes clean and pure, the author observes, when it is bathed in the pond of holy water of equanimity and is thus stripped of *dirt in the form of sin This is the only method and* right method, too, to purge it of impurities Every thing else is an exercise in futility, the author announaces his final opinion

Compare दृशो स्मरविष शुष्येत्, क्रोध-ताप क्षय व्रजेत् । औद्धत्यमलनाश स्यात् समतामृतमज्जनात् ॥ and also आश्रित्य समतामेका निर्वृता भरतादय । न हि कष्टमनुष्ठानमभूत्तेषा तु किञ्चन ॥ (अध्यात्मसार) (5) [109]

आत्मबोधो नव पाशो देहगेहधनादिषु ।
यः क्षिप्तोऽप्यात्मना तेषु स्वस्य बन्धाय जायते ॥६॥ ॥११०॥

ātmabodho navaḥ pāśo
dehagehadhanādiṣu |
yaḥ kṣipto'pyātmanā teṣu
svasya bandhāya jāyate ||6|| ||110||

Meaning One's own identification with one's own body, house, wealth etc brings about a bondage which, though thrown by one's own self, becomes the cause of the bondage of one's own self (6) [110]

Notes One who throws the snare, is himself never ensnared But here the soul, which throws the snare round body, house and wealth is, on the contrary, himself ensnared This type of snare, therefore, is extraordinary By identifying the soul with the non-soul, the soul itself is involved in a new snare. (6) [110]

मिथोयुक्तपदार्थानामसङ्क्रमचमत्क्रिया ।
चिन्मात्रपरिणामेन विदुषैवानुभूयते ॥७॥ ॥१११॥

mithoyuktapadārthānām-
asankramacamatkriyā |
cinmātrapariṇāmena
viduṣaivānubhūyate ||7|| ||111||

Meaning The wonderful and subtle distinction existing between two dissimilar substances (जड and चेतन)

which have interpenetrated into each other is experienced by the wise and learned only through modificatory changes of the soul. (7) [111]

Notes : Through the medium of Knowledge only, the wise is able to detect the distinction between matter which is inert and soul which is sentient for all time. This is supported by Siddhasena Divākara also :

अन्नोन्नाणुगयाणं इमं तं च त्ति विभयणमसक्कं ।
जह दुद्धपाणियाणं जावंत विसेसपज्जाया ॥ (सन्मतितर्क) (7) [111]

अविद्यातिमिरध्वंसे दृशा विद्याञ्जनस्पृशा ।
पश्यन्ति परमात्मानमात्मन्येव हि योगिनः ॥८। ॥११२॥

avidyātimiradhvanse
drśā vidyāñjanasprśā |
paśyanti paramātmānam
ātmanyeva hi yoginah ||8|| ||112||

Meaning : When the darkness in the form of false knowledge is destroyed, the yogis (contemplative saints) see the superlord in their own self through the eyes to which annointment in the form of philosophical insight is applied. (8) [112]

Notes : The author in this Śloka prescribes a remedy with which to see (to realize) the Lord of the Lord. The remedy is in the form of Knowledge. One may employ it if he wants or not, at his own risk and cost. Compare what the author says in his 'अध्यात्मसार' :- 'परमात्माऽनुध्येयः सन्निहितो ध्यानतो भवति' and 'शान्ते मनसि ज्योतिः प्रकाशते शान्तमात्मनः सहजम्.' (8) [112]



15

विवेकः

(Discrimination)

*** Central Idea ***

विवेक (Vivekah) does not mean here modesty or civility or courtesy Its philosophical meaning is Discriminating, Distinguishing

The soul has wandered through the cycle of births and deaths, till now It is on account of Non-discrimination Clear line of distinction should be drawn between the Soul and the Matter They both are separate entities One has nothing to do with the other Each of the two has its own laws which govern its behaviour This is विवेक (Vivekah), also called भेदज्ञानम् (Bhedajñānam)

卐

[15]

विवेकः

VIVEKAH

कर्म जीवं च संश्लिष्टं सर्वदा क्षीरनीरवत् ।
विभिन्नीकुरुते योऽसौ मुनिहंसो विवेकवान् ॥१॥ ॥११३॥

Karma jivam ca samślistham
sarvadā ksiranıravat ।
vibhinnikurute yo'sau
munihamso vivekvān ॥1॥ ॥113॥

Meaning The Karmic particles and the soul are intermixed with each other like milk and water One who can separate them is the discriminating monk in the form of a royal swan (1) [113]

Notes . Karmas are very fine particles of Matter They are eightfold They get intertwined with every Pradeśa of the soul just as fire pervades the ball of iron Unless they are disjoined with effort, the soul does not regain its natural, normal state Compare :

अट्ठविह पि य कम्म सव्वं पुद्गलमय जिग विंति ॥ (समयसार-४५) (1) [113]

देहात्माद्यविवेकोऽयं सर्वदा सुलभो भवे ।
भवकोट्याऽपि तद्भेदविवेकस्त्वतिदुर्लभः ॥२॥ ॥११४॥

dehātmādyaviveko'yam
sarvadā sulabho bhave ।
bhavakoṭyā'pi tadbheda-
vivekastvatidurlabhah ॥2॥ ॥114॥

Meaning : The non-distinction between body and the soul etc. is always to be met with easily in this world. The distinction that the body and soul are different is rare to be met with after crores of births even. (2) [114]

Notes : The discrimination and the absence of it are so opposite to each other that whereas the former is rarely to be met with, the latter is just the reverse of it. The knowledge that soul is totally different from the matter, in a word the भेदज्ञान is a key to emancipation. (2) [114]

शुद्धेऽपि व्योम्नि तिमिराद् रेखाभिर्मिश्रता यथा ।
विकारैर्मिश्रता भाति तथाऽऽत्मन्यविवेकतः ॥३॥ ॥११५॥

śuddhe'pi vyomni timirād
rekhābhirmiśrata yathā ।
vikārairmiśratā bhāti
tathā''tmanyavivekatah ॥3॥ ॥115॥

Meaning : The mixed nature of the soul is experienced through passionate thoughts on account of indiscrimination just as the variegated character of the sky is on account of streaks of various colours due to a specific disease of the eyes, called Timira. (3) [115]

Notes : तिमिर is a particular disease of the eyes which comes in the way of seeing the thing clearly. It is compared with अविवेक which means the absence of Discrimination. Compare what the author says in his 'अध्यात्मसार' — आत्मज्ञानफलं ध्यानमात्मज्ञानं च मुक्तिदम् । आत्मज्ञानाय तन्नित्यं यत्नः कार्यो महात्मना ॥ (3) [115]

यथा योधैः कृतं युद्धं स्वामिन्येवोपचर्यते ।
शुद्धात्मन्यविवेकेन कर्मस्कन्धोर्जितं तथा ॥४॥ ॥११६॥

yatha yodhaih krtam yuddham
svāminyevopacaryate ।
śuddhātmanyavivekena
karmaskandhorjitam tathā ॥4॥ ॥116॥

Meaning The result of the Karmic particles earned through indiscrimination is formally imposed on the soul which is as a matter of fact always pure, just as the war waged by warriors is formally understood to have been done by the king (4) 116]

Notes The soul does not do anything It is neither the doer nor the experiencer It is only formally that we say that it is king who has waged a war while, as a matter of fact it may be the soldiers who might have done it Compare उपाधिभेदजं भेदं वेत्त्यज्ञः स्फटिके यथा । तथा कर्मकृतं भेदमात्मन्येवाभिमन्यते ॥ (अध्यात्मसार) (4) [116]

इष्टकाद्यपि हि स्वर्णं पीतोन्मत्तो यथेक्षते ।
आत्माऽभेदभ्रमस्तद्वद् देहादावविवेकिनः ॥५॥ ॥११७॥

istakādyapi hi svarnam
pitonmatto yatheksate ।
ātmā'bhedabhramastadvad
dehādavavivekinah ॥5॥ ॥117॥

Meaning A person of indiscrimination adopts a deluded conception that the soul is the body or

just as a person who is drunk and therefore mad, mistakes the brick etc for gold (5) [117]

Notes Just as a man who is drunk and therefore, mad takes the brick to be a piece of gold, so the man who is labouring under discrimination takes the body to be soul and soul to be body Compare उष्णस्याग्नेर्यथा योगाद्घृतमुष्णमिति भ्रम । तथा मूर्त्तांगसम्बन्धादात्मा मूर्त इति भ्रम ॥ (अध्यात्मसार) (5) [117]

इच्छन् न परमान् भावान् विवेकाद्रेः पतत्यधः ।
परमं भावमन्विच्छन् नाविवेके निमज्जति ॥६॥ ॥११८॥

icchan na paraman bhāvān
vivekādreh patatyadhah ।
paramam bhavamanvicchan
nāviveke nimajjati ॥6॥ ॥118॥

Meaning A person, ignoring the noumenal point of view responsible for most exalted thinking takes a fall from the mountain of discrimination and a person hankering after superb thinking does not sink into indiscrimination (6) [118]

Notes A person keeping the निश्चयनय (Noumenal point of view) in front of his mind's eye, never falls a victim to indiscrimination A body is body and the soul is soul Such a thinking is भेदज्ञान What is परम भाव ? It is the truth of all truths It consists of cognizing the thing as it is and not at all in other form This is परम भाव (6) [118]

आत्मन्येवात्मनः कुर्यात् यः षट्कारकसङ्गतिम् ।
क्वाविवेकज्वरस्यास्य वैषम्यं जडमज्जनात् ॥७॥ ॥११९॥

ātmanyevātmanaḥ kuryāt
yaḥ ṣaṭkārakasaṅgatim ।
kvāvivekajvarasyāsya
vaiṣamyaṃ jaḍamajjanāt ॥7॥ ॥119॥

Meaning : How can a person, who attributes sixfold agency of the soul to his own soul, experience discomfort of fever in the form of indiscrimination occasioned by being engrossed in material pursuits ? (7) [119]

Notes : There are six कारकs, namely, कर्ता कर्म, करण, संप्रदान, अपादान and अधिकरण. So long as these कारकs are associated with the soul, there is विवेक (Discrimination). But the moment they are applied to the Matter, it becomes अविवेक (Non-Discrimination) The soul is not the कर्ता (doer) of the जड़ पुद्गलs (material particles). It is the कर्ता of its भाव. That is all This is Discrimination. (7) [119]

संयमास्त्रं विवेकेन शाणेनोत्तेजितं मुनेः ।
धृतिधारोल्बणं कर्मशत्रुच्छेदक्षमं भवेत् ॥८॥ ॥१२०॥

saṁyamāstram vivekena
śānenottejitam muneḥ ।
dhṛtidhārolbaṇaṁ karma-
śatrucchedakṣamam bhavet ॥8॥ ॥120॥

Meaning : The monk's weapon of self-control sharpened on the whetstone of discrimination and possessing a highly cutting edge of courageous fortitude is able to do away with the enemies in the form of Karmas. (8) [120]

Notes : Now the question of all questions is: "How to destroy these Karmas (कर्म्स) ? The answer is contained in the cultivation of self-control, intense and never-wavering. At the same time, the edge of the weapon called self-restraint should be extremely sharp so that the enemies, one and all, can be done away with (8) [120]

卐

16

मध्यस्थता

(Neutrality)

* Central Idea *

Neutrality is everything No love, no harted Therefore no Karmic influx No mental torture No mental tension This is, in other words मोक्ष (Mokṣah) (Emancipation) समता (Samatā)- equlibrium of mind is nothing but parennial state of bliss

卐

[16]

मध्यस्थता

MADHYASTHATĀ

स्थीयतामनुपालम्भं मध्यस्थेनान्तरात्मना ।
कुतर्ककर्करक्षेपैस्त्यज्यतां बालचापलम् ॥१॥ ॥१२१॥

sthīyatāmanupālambhaṁ
madhyasthenāntarātmanā ।
kutarkakarkarakṣepais
tyajyatāṁ bālacāpalam ॥1॥ ॥121॥

Meaning : Observe neutrality of conscience so that no reproach comes to you. Avoid a child's rash play or conduct by throwing pebbles of irrational arguments. (1) [121]

Notes : चापल means childish behaviour. (1) [121]

मनोवत्सो युक्तिगवीं मध्यस्थस्यानुधावति ।
तामाकर्षति पुच्छेन तुच्छाग्रहमनःकपिः ॥२॥ ॥१२२॥

manovatso yuktigavīṁ
madhyasthasyānudhāvati ।
tāmākarṣati pucchena
tucchāgrahamanaḥkapiḥ ॥2॥ ॥122॥

Meaning : The calf of mind of the neutral runs after the cow of logical reasoning while the monkey of the mind of a biassed or inflexible person draws the cow (of logical reasoning) towards it by its tail. (2) [122]

Notes कुत्साग्रह means useless insistence, obstinacy Haribhadrasūri has very well described आग्रही and पक्षपातरहित in the following Sloka

आग्रही बत निनीषति युक्तिं तत्र यत्र मतिरस्य निविष्टा ।
पक्षपातरहितस्य तु युक्तिर्यत्र तत्र मतिरेति निवेशम् ॥ (अष्टक) (2) [122]

नयेषु स्वार्थसत्येषु मोघेषु परचालने ।
समशील मनो यस्य स मध्यस्थो महामुनिः ॥३॥ ॥१२३॥

nayesu svarthasatyesu
moghesu parcalane ।
samaśılam mano yasya
sa madhyastho mahāmunıh ॥3॥ ॥123॥

Meaning That monk whose mind is even or equanimous is a great and neutral monk as he takes all the viewpoints to be true from their own point of view and untrue from other points of view (3) [123]

Notes Every Naya is true so far as its own statement is concerned but it becomes untrue when it undertakes upon itself to disprove what is stated by the other

मोघ means futile Compare णिययवयणिज्जसच्चा सव्वनया परवियालणे मोहा । ते उण ण दिट्ठसमओ विभयइ सच्चे व अलिए वा ॥ (सन्मति– कां. १ गा २८) (3) [123]

स्वस्वकर्मकृतावेशाः स्वस्वकर्मभुजो नराः ।
न रागं नापि च द्वेषं मध्यस्थस्तेषु गच्छति ॥४॥ ॥१२४॥

svasvakarmakrtāvesah
svasvakarmabhujo narāh ।
na rāgam nāpi ca dvesam
madhyasthastesu gacchati ॥4॥ ॥124॥

Meaning : People are insistent because of their own Karmas and they reap the fruits of the seeds sown by them. One, who is neutral amongst them thinks that he is above love and above hatred. (4) [124]

Notes : आवेश means insistence. (4) [124]

मनः स्याद्व्यापृतं यावद् परदोषगुणग्रहे ।
कार्यं व्यग्रं वरं तावन्मध्यस्थेनात्मभावने ॥५॥ ॥१२५॥

manaḥ syādvyāpṛtam yāvat
paradoṣagunagrahe ।
karyam vyagram varam tāvan
madhyasthenātmabhāvane ॥5॥ ॥125॥

Meaning : It is excellent for an impartial man to focus his mind on his own soul, so long as his mind is engaged in (thinking about) the vices and virtues of other people. (5) [125]

Notes . व्यग्र means "intensely occupied". (5) [125]

विभिन्ना अपि पन्थानः समुद्रं सरितामिव ।
मध्यस्थानां परं ब्रह्म प्राप्नुवन्त्येकमक्षयम् ॥६॥ ॥१२६॥

vibhinna api panthānaḥ
samudram saritāmiva ।
madhyasthānāṁ paraṁ brahma
prāpnuvantyekamakṣayam ॥6॥ ॥126॥

Meaning : The ways of the neutral though different reach the most exalted Brahma which is one and indestructible even as the different routes of the river reach the ocean. (6) [126]

Notes : All the roads are like the radii of one and the same sun. And all roads lead to Rome. (6) [126]

स्वागमं रागमात्रेण द्वेषमात्रात् परागमम् ।
न श्रयामस्त्यजामो वा किन्तु मध्यस्थया दृशा ॥७॥ ॥१२७॥

svāgamam rāgamātreṇa
dveṣamātrāt parāgamam ।
na śrayāmaḥtyajāmo vā
kintu madhyasthayā dṛśā ॥7॥ ॥127॥

Meaning : (The neutrals say) We do not accept our principles because of love for them only and we do not reject other's on account of hatred for them only. But we do both the things with *impartial* attitude only. (7) [127]

Notes : आगम means principle. दृशा here means with attitude or outlook or approach. Compare : पक्षपातो न मे वीरे न द्वेषः कपिलादिषु । युक्तिमद्वचनं यस्य तस्य कार्यः परिग्रहः ॥ Partiality for वीर and prejudice for कपिल–both are ruled out only what stands the test of logical reasoning is accepted. This is the interpretation of मध्यस्थता. (7) [127]

मध्यस्थया दृशा सर्वेष्वपुनर्बन्धकादिषु ।
चारिसञ्जीविनीचारन्यायादाशास्महे हितम् ॥८॥ ॥१२८॥

madhyasthayā dṛśā sarveṣv
aipunarbandhakādiṣu ।
cārisañjīvinīcāra-
nyāyādāśāsmahe hitam ॥8॥ ॥128॥

Meaning We hope for good adopting an attitude of neutrality in all activities in a manner where there is no possibility of any fresh bondage according to the example which illustrates that a bull who was formerly a man was brought back to the original position by feeding it again with the herbal grass called life-restoring (सञ्जीविनी). (8) [128]

Notes चारिसञ्जीविनीचार न्याय is explained as follows

There dwelt a Brahmin's daughter along with her female friend in the city called स्वस्तिमती In course of time, marriage separated them Later, the Brāhmin's daughter had a desire to see her friend, who, when they both met, told her that she was very unhappy as her husband was beyond her control Consoling her, the Brāhmin's daughter told her not to worry as she would bring him round by turning him into a bull through the administration to him of a magical herb which she would be providing her

She did as she was instructed by the Brahmin's daughter The woman became very unhappy seeing her husband actually turned into a bull However, she served him, though a bull, by feeding him with grass on the lawns and pastures Once, under a banyan tree when the bull was grazing in the presence of the woman, she heard the Vidyādthara (the male demi-god) perched on the branch revealing the secret to his wife (the female demi-god) that the bull was not really the bull but a human being in the form of a bull and that he can be brought to his original condition of a human being if a magical herb

named सञ्जीविनी which as he said was under the tree, is now given to him to eat As the woman was not able to specifically single out the सञ्जीविनी from the other herbs, she gave all the herbs to the bull to eat and to her joy and surprise she found the bull turned again into her original husband as there was सञ्जीविनी also amongst the herbs which he ate

चारि means feed given to the bull and चार *means* one who gives it to the bull, the feeder

अपुनर्बन्धक is one, who does not commit sins with *intensity of wicked thoughts* (8) [128]



17

निर्भयता

(Fearlessness)

Central Idea

The fearful has always a disturbed mind and the fearless is peaceful at heart. Peace of mind is the first requirement for him who wants to achieve the final goal of emancipation Therefore be always fearless but that does not mean that one should be thoughtless and arrogant. Fearlessness presupposes justness, fairness and fineness of culture



[17]

निर्भयता

NIRBHAYATĀ

यस्य नास्ति परापेक्षा स्वभावाद्वैतगामिनः ।
तस्य किं न भयभ्रान्तिक्लान्तिसन्तानतानवम् ॥१॥ ॥१२९॥

yasya nāsti parāpekṣā
svabhāvādvaitagāminaḥ ।
tasya kim na bhayabhrānti-
klāntisantānatānavam ॥1॥ ॥129॥

Meaning : Why can he who is exclusively identified with his own soul and who has no expectation from others, not have a very meagre grief, or mental tension due to fear, delusion and grief ? (1) [129]

Notes : सन्तानतानवम् means meagreness of the offsprings of fear (भय), delusion (भ्रान्ति) and grief or tedium (क्लान्ति). तानव is derived from तनु सन्तान means offspring or children or results (1) [129]

भवसौख्येन किं भूरिभयज्वलनभस्मना ।
सदा भयोज्झितज्ञानसुखमेव विशिष्यते ॥२॥ ॥१३०॥

bhavasaukhyena kim bhūri-
bhayajvalanbhasmanā ।
sadā bhayojjhitajñāna-
sukhameva viśiṣyate ॥2॥ ॥130॥

ekam brahmāstramadaya
nighnan mohacamūm munih |
bibheti naiva songrāma–
sirsastha iva nagarāt ||4|| ||132||

Meaning Having held one weapon only in the form of knowledge of Brahma and killing the whole army of infatuation, a monk has no fear as if he were the lordly elephant standing on the front of the Battle (4) [132]

Notes It is popularly believed that ब्रह्मास्त्र is the last deadly weapon in the whole armoury of weaponry and missiles There is nothing which it cannot destroy A lordly elephant bearing the brunt of the battle successfully kills the whole army So also the monk finishes off the whole army of passions more so the Infatuation (4) [132]

मयूरी ज्ञानदृष्टिश्चेत् प्रसर्पति मनोवने ।
वेष्टनं भयसर्पाणां न तदाऽऽनन्दचन्दने ॥५॥ ॥१३३॥

mayūri jñanadrstiscet
prasarpati manovane |
vestanam bhayasarpānām
na tadānandacandane ||5|| ||133||

Meaning The snakes in the form of fear do not entwine the sandal wood in the form of (pure) joy, if the female pea-cock in the form of approach of knowledge moves about in the forest of mind (5) [133]

Meaning What is the benefit of that worldly happiness which has been reduced to ashes by the fire of excessive fear ? Always that happiness which is born of knowledge devoid of fright is superior (2) [130]

Notes Even if there is the least modicum of fear, the worldly happiness, howsoever great, is nothing Correct knowledge is the only happiness but only if it is unaccompanied with fear Fear is a drop of acid polluting the milk of happiness (2) [130]

न गोप्यं क्वापि नारोप्यं हेयं देयं च न क्वचित् ।
क्व भयेन मुनेः स्थेयं ज्ञेयं ज्ञानेन पश्यतः ॥३॥ ॥१३१॥

na gopyam kvapi nāropyam
heyam deyam ca na kvacit |
kva bhayena muneh stheyam
jneyam jñanena pasyatah ||3|| ||131||

Meaning : A monk looking through knowledge what is to be known has nothing to protect, to deposit, to abandon, and to give Why should he, then, entertain fear ? (3) [131]

Notes A monk who knows the knowable through the medium of his knowledge has nothing whatsoever to be afraid of He is the dauntless sovereign monarch (3) [131]

एकं ब्रह्मास्त्रमादाय निघ्नन् मोहचमूं मुनिः ।
बिभेति नैव संग्रामशीर्षस्थ इव नागराट् ॥४॥ ॥१३२॥

ekam brahmāstramādāya
nighnan mohacamūm munih ।
bibheti naiva songrāma–
śirsastha iva nāgarāt ॥4॥ ॥132॥

Meaning : Having held one weapon only in the form of knowledge of Brahma and killing the whole army of infatuation, a monk has no fear as if he were the lordly elephant standing on the front of the Battle (4) [132]

Notes It is popularly believed that ब्रह्मास्त्र is the last deadly *weapon in the whole armoury of weaponry* and missiles There is nothing which it cannot destroy A lordly elephant bearing *the* brunt *of the* battle successfully kills the whole army So also the monk finishes off the whole army of passions, more so the Infatuation (4) [132]

मयूरी ज्ञानदृष्टिश्चेत् प्रसर्पति मनोवने ।
वेष्टनं भयसर्पाणां न तदाऽऽनन्दचन्दने ॥५॥ ॥१३३॥

mayūrī jñānadrstiscet
prasarpati manovane ।
vestanam bhayasarpānam
na tadānandacandane ॥5॥ ॥133॥

Meaning The snakes in the form of fear do not entwine the sandal wood in the form of (pure) joy, if the female *pea-cock in the form of approach* of knowledge moves about in the forest of mind. (5) [133]

Notes भय here in the śloka is compared with snake (सर्प) (5) [133]

कृतमोहास्त्रवैफल्यं ज्ञानवर्म बिभर्ति य ।
क्व भीस्तस्य क्व वा भङ्गः कर्मसङ्गरकेलिषु ॥६॥ ॥१३४॥

kṛtamohāstravaiphalyam
jñānavarma bibharti yaḥ ।
kva bhīstasya kva vā bhangaḥ
karmasangarakelisu ॥6॥ ॥134॥

Meaning How can he who has put on the armour of knowledge which can render the weapon of delusion futile, have dread or defeat during his exploits in the battle with Karmas ? (6) [134]

Notes : Having blunted the weapon of Delusion or Infatuation completely and having put on the armour of knowledge, the monk who has mastered the art of warfare, should have no fear, no fright

सगरकेलि is the artistic skill of waging a war. (6) [134]

तूलवल्लघवो मूढा भ्रमन्त्यभ्रे भयानिलैः ।
नैकं रोमापि तैर्ज्ञानगरिष्ठानां तु कम्पते ॥७॥ ॥१३५॥

tūlavallaghavo mūḍhā
bhramantyabhre bhayānilaiḥ ।
naikam romapi tair-
jñānagariṣṭhānām tu kampate ॥7॥ ॥135॥

Meaning The *stupid people who are as* insignificant as the fibre of swallow wort are tossed about by the breezes of fear But even one hair of those who are heavy due to the weight of knowledge does not quiver on account of those very breezes. (7)[135]

Notes : अर्क means swallow wort. ज्ञानगरिष्ठ means dignified due to their possessing the (right type of) knowledge. (7) [135]

चित्ते परिणतं यस्य चारित्रमकुतोभयम् ।
अखण्डज्ञानराज्यस्य तस्य साधोः कुतो भयम् ॥८॥ ॥१३६॥

citte pariṇatam yasya
cāritramakutobhayam ।
akhaṇḍajñānarājyasya
tasya sādhoh kuto bhayam ॥8॥ ॥136॥

Meaning : Why should that monk whose mind is saturated with a code of ideal conduct that knows no setback and who is the lord of a kingdom of entire and uninterrupted knowledge, be afraid (at all) ? (8) [136]

Notes : अकुतोभयम् qualifies चारित्र and means character which has not fear from any side. No attack can be launched from any side on "Character". (8) [136]

卐

18

अनात्मशंसा

(Avoidance of Self-praise)

Central Idea

This AṢTAKA teaches us the art of looking at our own selves as also at others Self-praise and censuring or back-biting others both are to be avoided One should choose the middle course that is to say, the golden mean

卐

[18]

अनात्मशंसा

ANĀTMAŚANSĀ

गुणैर्यदि न पूर्णोऽसि कृतमात्मप्रशंसया ।
गुणैरेवासि पूर्णश्चेत् कृतमात्मप्रशंसया ॥१॥ ॥१३७॥

gunairyadi na pūrno'si
    kṛtamātmapraśansayā ।
gunairevāsi pūrnaścet
    kṛtamātmapraśansayā ॥1॥ ॥137॥

Meaning : If you are not full of virtues, where is the need for self-praise ? And if you are full of them, (then even) enough of self-praise (1) [137]

Notes : Self-praise has no justification at all. If you are full of virtues, people know that you are full of virtues. And if not, people also know that you are not Why, then, useless boasting ? Compare :

आत्मोत्कर्षाच्च बध्यते कर्म नीचैर्गोत्रम् ।
प्रतिभवमनेकभवकोटिदुर्मोचम् ॥ (उमास्वाति) (1) [137]

श्रेयोद्रुमस्य मूलानि स्वोत्कर्षाम्भःप्रवाहतः ।
पुण्यानि प्रकटीकुर्वन् फलं किं समवाप्स्यसि ॥२॥ ॥१३८॥

śreyodrumasya mūlāni
    svotkarsāmbhahpravāhatah ।
punyāni praktīkurvan
    phalam kim samavāpsyasi ॥2॥ ॥138॥

Meaning : Wilt thou ever be able to get the fruits of the tree of welfare if thou goest on disclosing thy meritorious deeds which are, verily, the roots (of that tree), splashed over, by currents of water in the form of self-praise ? (2) [138]

Notes : You have done meritorious deeds. You have a right to reap the good fruit therefrom. But you should see that the waters of self-praise do not spoil them. Self-praise, in other words, reduces the value of the good deeds. (2) [138]

आलम्बिता हिताय स्युः परैः स्वगुणरश्मयः ।
अहो स्वयं गृहीतास्तु पातयन्ति भवोदधौ ॥३॥ ॥१३९॥

ālambitā hitāya syuḥ
paraiḥ svaguṇaraśmayaḥ ||
aho svayaṃ gṛhītāstu
pātayanti bhavodadhau ||3|| ||139||

Meaning : The strings of one's own virtues resorted to by others become beneficial (to them). But if the same are resorted to by one's own self, they drop him into the worldly ocean. (3) [139]

Notes : The strings are usually for saving the others. Let them catch them and save themselves. It comes to this that if some one imbibes your merits he will be benefited. One's merits are meant for othres to serve as example. (3) [139]

उच्चत्वदृष्टिदोषोत्थस्वोत्कर्षज्वरशान्तिकम् ।
पूर्वपुरुषसिंहेभ्यो भृशं नीचत्वभावनम् ॥४॥ ॥१४०॥

uccatvadṛsudosottha-
svotkarsaỵvaraśantikam ।
pūrvapurusasimhebhyo
bhrsam nicatvabhāvanam ॥4॥ ॥140॥

Meaning Frequent consideration of one's own inferiority to the earlier lions amongst people subdues the fever of vanity produced from the mistaken belief of one's own excellence (4) [140]

Notes दीनता, नम्रता gentility is the surest way to rise, to elevation But how can such a दीनता come ? The author says 'By looking down on one's own self in comparison with the ancient lions amongst men" (4) [140]

शरीररूपलावण्यग्रामारामधनादिभिः ।
उत्कर्षः परपर्यायैश्चिदानन्दघनस्य कः ॥५॥ ॥१४१॥

śarirarūpalāvanya-
grāmārāmadhanadibhih ।
utkarsah paraparyāyais-
cidanandaghanasya kah ॥5॥ ॥141॥

Meaning What sort of superiority is that which is caused by other objects such as the body, beauty, grace, villages, gardens, wealth etc to the soul which is itself full of supreme intelligence and bliss ? (5) [141]

Notes The soul is by itself all in all It is in no need at all to enhance its value by external agency It is self-sufficient (5) [141]

शुद्धाः प्रत्यात्मसाम्येन पर्यायाः परिभाविताः ।
अशुद्धाश्चापकृष्टत्वान्नोत्कर्षाय महामुनेः ॥६॥ ॥१४२॥

śuddhāḥ pratyātmasāmyena
paryāyāḥ paribhāvitāḥ ।
aśuddhāścāpakṛṣṭatvān
notkarṣāya mahāmuneḥ ॥6॥ ॥142॥

Meaning : Pure modificatory changes looked at from the noumenal view–point are common to all souls and the impure ones being insignificant cannot become the cause of vanity to a great monk. (6) [142]

Notes : पर्याय means a modificatory change. (6) [142]

क्षोभं गच्छन् समुद्रोऽपि स्वोत्कर्षपवनेरितः ।
गुणौघान् बुद्बुदीकृत्य विनाशयसि किं मुधा ॥७॥ ॥१४३॥

kṣobhaṁ gacchan samudro'pi
svotkarṣapavaneritaḥ ।
guṇaughān budbudīkṛtya
vināśayasi kiṁ mudhā ॥7॥ ॥143॥

Meaning : Why unnecessarily dost thou, who art delimited by monkhood, destroy thyself being impelled by the wind of thy vanity and thus being agitated, by turning lots of merits into bubbles ? (7) [143]

Notes : समुद्र means ocean which is limited by a coastline. It also means here "one who is delimited by monkhood".

Because, you have become a monk you have put a limit to your life Why should the ocean of your life be agitated by the wind of pride ? Your virtues, which have become bubbles on account of agitation, will get destroyed in that case. (7) [143]

निरपेक्षानवच्छिन्नानन्तचिन्मात्रमूर्तयः ।
योगिनो गलितोत्कर्षापकर्षानल्पकल्पनाः ॥८॥ ॥१४४॥

nirapeksānavacchinnā-
nantacinmātramūrtayah ।
yogino galitotkarsā-
pakarsānalpakalpanāh ॥8॥ ॥144॥

Meaning . The ascetics are such persons as too vastly and too frequently believe that they are not superiors nor are others inferior and also are such as have knowledge which is absolute and unconditioned by Śpace and Time (8) [144]

Notes अनल्प means much (8) [144]

卐

19

तत्त्वदृष्टिः

(Philosophical Insight)

*** Central Idea ***

Philosophical Insight gives the right type of outlook, attitude and approach towards the world and its objects, animate and inanimate. One will be what he thinks to be. Philosophical Insight is, thus, the architect of the form and matter, shape and substance of yourself

卐

[19]

तत्त्वदृष्टिः
TATTVADRSTIH

रूपे रूपवती दृष्टिर्दृष्ट्वा रूपं विमुह्यति ।
मज्जत्यात्मनि नीरूपे तत्त्वदृष्टिस्त्वरूपिणी ॥१॥ ॥१४५॥

rūpe rūpavati drstir
drstva rūpam vimuhyati ।
majjatyatmani nirūpe
tattvadrstistvarūpini ॥1॥ ॥145॥

Meaning : An attitude having a form is attracted towards an object having a form A philosophical insight having no form is absorbed in a soul which has no form (1) [145]

Notes : यादृशी दृष्टिस्तादृशी सृष्टि If the attitude is inclined towards a beautiful object, it is b... one's having cultivated such an attitude If ... his attitude towards the soul and n... sees nothing but the soul (1) [145]

भ्रमवाटी बहिर्दृष्टिर्भ्रमच्छाया तदीक्षणम् ।
अभ्रान्तस्तत्त्वदृष्टिस्तु नास्यां शेते सुखाशया ॥२॥

bhramvāti bahirdrstir
bhramacchāyā tadiksanam ।
abhrantastattvadrstistu
nāsyām sete sukhāsaya ॥2॥ ॥146॥

Meaning : Unphilosophical outlook is like ... of delusion Perception through it is like a ... delusion But philosophical insight which is ... deluded, does not take shelter under it with the ... of happiness (2) [146]

[19]

तत्त्वदृष्टिः
TATTVADRSTIH

रूपे रूपवती दृष्टिर्दृष्ट्वा रूपं विमुह्यति ।
मज्जत्यात्मनि नीरूपे तत्त्वदृष्टिस्त्वरूपिणी ॥१॥ ॥१४५॥

rūpe rūpavatī drstir
drstva rūpam vimuhyati ı
majjatyātmani nīrūpe
tattvadrstistvarūpini ॥1॥ ॥145॥

Meaning : An attitude having a form is attracted towards an object having a form A philosophical insight having no form is absorbed in a soul which has no form (1) [145]

Notes : यादृशी दृष्टिस्तादृशी सृष्टि If the attitude is inclined towards a beautiful object, it is because of one's having cultivated such an attitude If one moulds his attitude towards the soul and nothing else, he sees nothing but the soul (1) [145]

भ्रमवाटी वहिर्दृष्टिर्भ्रमच्छाया तदीक्षणम् ।
अभ्रान्तस्तत्त्वदृष्टिस्तु नास्यां शेते सुखाशया ॥२॥ ॥१४६॥

bhramvati bahirdrstir
bhramacchāya tadiksanam ı
abhrantastattvadrstistu
nāsyām śete sukhasaya ॥2॥ ॥146॥

Meaning : Unphilosophical outlook is like a field of delusion Perception through it is like a shade of delusion But philosophical insight which is never deluded, does not take shelter under it with the hope of happiness (2) [146]

19

तत्त्वदृष्टिः

(Philosophical Insight)

* Central Idea *

Philosophical Insight gives the right type of outlook, attitude and approach towards the world and its objects, animate and inanimate One will be what he thinks to be Philosophical Insight is, thus, the architect of the form and matter, shape and substance of yourself

卐

[19]

तत्त्वदृष्टिः
TATTVADRSTIH

रूपे रूपवती दृष्टिर्दृष्ट्वा रूपं विमुह्यति ।
मज्जत्यात्मनि नीरूपे तत्त्वदृष्टिस्त्वरूपिणी ॥१॥ ॥१४५॥

rūpe rūpavatī drstir
drstva rūpam vimuhyati ।
majjatyātmani nirūpe
tattvadrstistvarūpinī ॥1॥ ॥145॥

Meaning : An attitude having a form is attracted towards an object having a form A philosophical insight having no form is absorbed in a soul which has no form (1) [145]

Notes : यादृशी दृष्टिस्तादृशी सृष्टि If the attitude is inclined towards a beautiful object, it is because of one's having cultivated such an attitude If one moulds his attitude towards the soul and nothing else, he sees nothing but the soul (1) [145]

भ्रमवाटी बहिर्दृष्टिर्भ्रमच्छाया तदीक्षणम् ।
अभ्रान्तस्तत्त्वदृष्टिस्तु नास्यां शेते सुखाशया ॥२॥ ॥१४६॥

bhramvāti bahirdrstir
bhramacchāya tadīksanam ।
abhrāntastattvadrstistu
nāsyām sete sukhāsaya ॥2॥ ॥146॥

Meaning : Unphilosophical outlook is like a field of delusion Perception through it is like a shade of delusion But philosophical insight which is never deluded, does not take shelter under it with the hope of happiness (2) [146]

Notes : बहिर्दृष्टि means unphilosophical approach Delusion brings no happiness Correct attitude is the main source of bliss So long as there is delusion, one will wander in the field of unreality. (2) [146]

ग्रामारामादि मोहाय यद् दृष्टं बाह्यया दृशा ।
तत्त्वदृष्ट्या तदेवान्तर्नीतं वैराग्यसंपदे ॥३॥ ॥१४७॥

grāmārāmādı mohāya
yad drstam bahyayā drsā ।
tattvadrstyā tadevantar
nıtam vairagyasampade ॥3॥ ॥147॥

Meaning : The villages, gardens etc looked at with unphilosophical attitude become the cause of infatuation If they are apprehended and absorbed into the soul with philosophical outlook, they become *the cause in acquiring detachment.* (3) [147]

Notes : The thing remains the same throughout It takes the shape after one's attitude So what matters is how you take it. A beautiful object can become the cause of your rise and fall both as also an ugly object Compare क्षणविपरिणामधर्मा मर्त्यानामृद्धिसमुदया सर्वे । (3) [147]

बाह्यदृष्टेः सुधासारघटिता भाति सुन्दरी ।
तत्त्वदृष्टेस्तु साक्षात् सा विण्मूत्रपिठरोदरी ॥४॥ ॥१४८॥

bāhyadrsteh sudhāsāra–
ghatitā bhātı sundarı ।
tattvadrstestu sāksāt sā
vinmūtrapitharedarī ॥4॥ ॥148॥

Meaning To a man of unphilosophical approach, a beautiful woman appears to have been created out of the essence of nectar The same appears, to a man of philosophical approach, as having a belly like the pot containing excreta and urine (4) [148]

Notes पिठर means a pot The same thing is repeated here for greater effect (4) [148]

लावण्यलहरीपुण्य वपुः पश्यति वाह्यदृग् ।
तत्त्वदृष्टिः श्वकाकाना भक्ष्य कृमिकुलाकुलम् ॥५॥ ॥१४९॥

lavanyalaharipunyam
vapuh pasyati bahyadrg ।
tattvadrstih svakakanām
bhaksyam krmikulakulam ॥5॥ ॥149॥

Meaning · A person of unphilosophical outlook looks at the body as if it were holy due to grace But to one of philosophical attitude the same appears as if it were full of a world of worms and fit to be devoured by dogs and crows (5) [149]

Notes . A woman's body is outwardly an abode of beauty but it really speaking abounds is germs and worms (5) [149]

गजाश्वैर्भूपभवनं विस्मयाय बहिर्दृशः ।
तत्राश्वेभवनात् कोऽपि भेदस्तत्त्वदृशस्तु न ॥६॥ ॥१५०॥

gajāsvairbhūpabhavanam
vismayaya bahirdrsah ।
tatrāśvebhavanat ko'pi
bhedastattvadrsastu na ॥6॥ ॥150॥

Meaning To an unphilosophical person, the royal palace where there are elephants and horses becomes the cause of wonderment while to a philosophical person there is no difference between it and a forest where there are horses and elephants (6) [150]

Notes The same theme is adumbrated here with more emphasis in order to bring home the distinction between real and unreal attitude, outlook and approach Compare इन्द्रजालोपमा स्वजनधनसगमा and तुरगरथेभनराश्रृतिकलित दधत बलमस्खलितम् । हरति यमो नरपतिमपि दीन मैनिक इव लघुमीनम् ॥ (6) [150]

भस्मना केशलोचेन वपुर्धृतमलेन वा ।
महान्तं बाह्यदृग्वेत्ति चित्साम्राज्येन तत्त्ववित् ॥७॥ ॥१५१॥

bhasmanā kesalocena
vapurdhṛtamalena vā ।
mahantam bāhyadrgvetti
citsamrājyena tattvavit ॥7॥ ॥151॥

Meaning : An unphilosophical person knows him to be a great man who applies ashes (to his body) who plucks out his hair and who sullies (his body) with dirt but a philosophical person (knows one to be a great man) through the excellence of his knowledge (7) [151]

Notes · चित्साम्राज्य can also mean a sovereign kingdom of Mind on which no one else has a control or claim influence or use (7) [151]

न विकाराय विश्वस्योपकारायैव निर्मिताः ।
स्फुरत्कारुण्यपीयूषवृष्टयस्तत्त्वदृष्टयः ॥८॥ ॥१५२॥

na vikārāya viśvasyo–
pakārāyaiva nirmitāḥ ।
sphuratkāruṇyapīyūṣa–
vṛṣṭayastattvadṛṣaytaḥ ॥8॥ ॥152॥

Meaning : The philosophical persons showering nectar of ever–rising mercy or compassion are created not for doing bad but good to the world. (8) [152]

Notes : तत्त्वदृष्टय: literally means persons having their eyes on the essence of things. It can also mean philosophical attitudes. Both will do, though categories of compounds may differ. (8) [152]



20

सर्वसमृद्धिः

(Total prosperity)

Central Idea :

Here, in this ASTAKA, a way is shown leading to total prosperity by which one can get un-adulterated happiness There-after, he has nothing to hanker for He comes to enjoy all bliss Possessions, material and temporal have no value compared to the spiritual ones

卐

[20]

सर्वसमृद्धिः

SARVASAMṚDDHIḤ

बाह्यदृष्टिप्रचारेषु मुद्रितेषु महात्मनः ।
अन्तरेवावभासन्ते स्फुटाः सर्वाः समृद्धयः ॥१॥ ॥१५३॥

bāhyadṛṣṭipracāreṣu
mudriteṣu mahātmanaḥ ।
antarevāvabhāsante
sphuṭāḥ sarvāḥ samṛddhayaḥ ॥1॥ ॥153॥

Meaning : When an employment of an unphilosophical approach is stopped, great men see total prosperity evolving in their own selves. (1) [153]

Notes : Put a stop to विभावदृशिति, which consists in thinking of things which are extraneous to soul. Thoughts on soul and *nothing else but soul* will lay bare the hidden treasures of spiritual wealth, which is bliss. (1) [153]

समाधिर्नन्दनं धैर्यं दम्भोलिः समता शची ।
ज्ञानं महाविमानं च वासवश्रीरियं मुनेः ॥२॥ ॥१५४॥

samādhirnandanaṃ dhairyaṃ
dambholiḥ samatā śacī ।
jñānaṃ mahāvimānaṃ ca
vāsavaśrīriyaṃ muneḥ ॥2॥ ॥154॥

Meaning A monk has all the opulence of Indra in the sense that he has Nandana garden in the form of trance, thunderbolt in the form of fortitude, saci (his wife) in the form of equanimity and a great aeriel car in the form of knowledge (2) [154]

Notes In what is a monk lacking ? In nothing is the answer He is superior to Indra, the Lord of gods even and surely more than that, too He has all the paraphernalia a rolling at his feet, the only difference being that what he has by way of possessions is simply spiritual and not at all material, remember (2) [154]

विस्तारितक्रियाज्ञानचर्मच्छत्रो निवारयन् ।
मोहम्लेच्छमहावृष्टिं चक्रवर्ती न किं मुनिः ॥३॥ ॥१५५॥

vistaritakriyājñāna-
carmacchatro nivarayan ।
mohamlecchamahavrstim
cakravrti na kim munih ॥3॥ ॥155॥

Meaning Is the mork not a sovereign monarch as he wards off torrential rain showered by the Mlecchas in the form of infatuation through the excellent shield and umbrella in the form of innocent activity and knowledge evolved ? (3) [155]

Notes Sovereign monarch has an umbrella, which is material and it can ward off rain that is material But what about that umbrella which the monk uses to keep Infatuation at a distance ? The answer is, yes, he has that but the form is different It is the umbrella of guileless activity and unsullied knowledge (3) [155]

नवब्रह्मसुधाकुण्डनिष्ठाधिष्ठायको मुनिः ।
नागलोकेशवद् भाति क्षमां रक्षन् प्रयत्नतः ॥१५६॥

navabrahmasudhākunda-
nisthādhisthāyako munih |
nāgalokeśavad bhāti
ksamām raksan prayatnatah ||4|| ||156||

Meaning : The monk, who is the owner of the reservoir of nectar in the form of ninefold continence and who is excessively enduring or preserving forgiveness, shines like the lord of the world of the Nāgas (serpents) who is holding (on its head) the earth. (4) [156]

Notes : Continence which is नवकोटिविशुद्ध threefold employment of the three instruments, called Mind, Speech, and Body is observed by the ideal monk and then he shines more brilliantly than the lord of serpents, on whose head rests the whole earth securely. (4) [156]

मुनिरध्यात्मकैलाशे विवेकवृषभस्थितः ।
शोभते विरतिज्ञप्तिगङ्गागौरीयुतः शिवः ॥५॥ ॥१५७॥

muniradhyātmakailāśe
vivekavrsabhasthitah |
śobhate viratijñapti-
gangāgauriyutah śivah ||5|| ||157||

Meaning : The monk riding a bull in the form of discrimination, in the Kailāsh called spiritualism,

and accompanied by Ganges and Gauri in the form of abstinence and knowledge, shines like Śiva (5)[157]

Notes Our ideal monk is in no way inferior to Lord Śiva of the Brahmins But the bull, Kailash, Ganges and Gauri which are his material possessions are different in character and form in the case of the ideal monk who has extra-mundane accessories and possessions such as spiritualism, discrimination, abstinence and knowledge (5) [157]

ज्ञानदर्शनचन्द्रार्कनेत्रस्य नरकच्छिदः ।
सुखसागरमग्नस्य किं न्यूनं योगिनो हरेः ॥६॥ ॥१५८॥

jñanadarsanacandraka-
netrasya narakacchidaḥ ।
sukhasagaramagnasya
kim nvūnam yogino hareh ॥6॥ ॥158॥

Meaning How much less than Krishna has a meditating monk who has eyes of moon and sun in the form of knowledge and vision or faith who cuts short (going into) the hells and who is plunged into the ocean of happiness, got ? (6) [158]

Notes How is our ideal monk below par compared to Hari (Krishna or Vishnu)? He has every thing good and costly which Hari has *got, though* different in shape and substance (6) [158]

या सृष्टिर्ब्रह्मणो बाह्या बाह्यापेक्षावलम्बिनी ।
मुनेः परानपेक्षाऽन्तर्गुणसृष्टिः ततोऽधिका ॥७॥ ॥१५९॥

yā sṛṣṭirbrahmaṇo bāhyā
bāhyāpekṣāvalambinī ।
muneḥ parānapekṣā'ntar-
guṇasṛṣṭiḥ tato'dhikā ॥7॥ ॥159॥

Meaning : The internal world of the monk consisting of merits and independent of other objects is much more superior to that of Brahmā which is external and dependent on extrinsic causes. (7) [159]

Notes : There is a cent per cent disparity between what both have got–the Ideal Monk and the Brahmā. The former's opulence is spiritual and the latter's, material (7) [159]

रत्नैस्त्रिभिः पवित्रा या स्रोतोभिरिव जाह्नवी ।
सिद्धयोगस्य साऽप्यर्हत्पदवी न दवीयसी ॥८॥ ॥१६०॥

ratnaistribhiḥ pavitrā yā
srotobhiriva jāhnavī ।
siddhayogasya sā'pyarhat-
padavī na davīyasī ॥8॥ ॥160॥

Meaning : The status of Arhat also which, on account of three jewels, is as pure as the three currents of the Ganges, is not far from the monk who has mastered yoga (activity). (8) [160]

Notes : योग means threefold activity, mental, verbal and physical. Arhathood is at the door of an Ideal Monk who brought the purity of threefold activities to consummation. (8) [160]

21

कर्मविपाकचिन्तनम्

(Thoughts on maturing of the Karmas)

*** Central Idea ***

Thoughts on the Karmic Law, how it works and ultimately how to rid them off, have been dealt with here in this ASTAKA It points to one inevitable conclusion that in the final analysis, it is the man who is solely responsible for what he does, gets and does not get

卐

[21]

कर्मविपाक-चिन्तनम्

KARMAVIPĀKA-CINTANAM

दुःखं प्राप्य न दीनः स्यात् सुखं प्राप्य च विस्मितः ।
मुनिः कर्मविपाकस्य जानन् परवशं जगत् ॥१॥ ॥१६१॥

duḥkham prāpya na dīnaḥ syāt
sukhaṁ prāpya ca vismitaḥ ।
muniḥ karmavipāksya
jānan paravaśam jagat ॥1॥ ॥161॥

Meaning : Knowing that the whole world is under the sway of the fruits of the Karmas, the monk does not become unhappy getting miseries and astonished, getting happiness. (1) [161]

Notes : The monk should be अनासक्त (unaffected) this way or that way. (1) [161]

येषां भ्रूभङ्गमात्रेण भज्यन्ते पर्वता अपि ।
तैरहो कर्मवैषम्ये भूपैर्भिक्षाऽपि नाप्यते ॥२॥ ॥१६२॥

yeṣāṁ bhrūbhaṅgamātreṇa
bhajyante parvatā api ।
tairaho karmavaiṣamye
bhūpairbhikṣā'pi nāpyate ॥2॥ ॥162॥

Meaning : Alas ! it is a wonder that not even alms is obtained, when the fate is averse, by those very kings at whose mere knitting of the eyebrows, the mountains also were broken apart. (2) [162]

Notes : One, who was once a prince, becomes a pauper so much so that he does not get sufficient alms also to feed himself with. भ्रूभङ्ग is knitting of the eye-brows (2) [162]

जातिचातुर्यहीनोऽपि कर्मण्यभ्युदयावहे ।
क्षणाद्रङ्कोऽपि राजा स्यात् छत्रछन्नदिगन्तरः ॥३॥ ॥१६३॥

jāticāturyahīno'pi
karmanyabhyudayāvahe ।
ksanādranko'pi rājā syāt
chatrachannadigantarah ॥3॥ ॥163॥

Meaning : If the good Karmic deeds (done in the previous births) are in operation, a beggar even, though devoid of the nobility of the caste and skill, becomes in an instant, a king, who has covered the (whole) expanse of (all) directions with this umbrella (3) [163]

Notes : One, who is not fit at all for suzerainty, gets it in a moment due to the effect of the all-powerful Karmic Law

छत्रछन्नदिगंतरः means one whose umbrella is so big that it covers all the quarters. This is possible in the case of a sovereign monarch only.

Compare :

कबहीक काजी, कबहीक पाजी, कबहीक हुआ अपभ्राजी ।
कबहीक जगमें कीर्ति गाजी, सब पुद्गलकी बाजी ॥
* * *
ए कर्मनकी लख लीलामें, लागो हैं कगाल ।
चढती-पडती, हसती-रोती, देखी इसकी चाल ॥ (3) [163]

विषमा कर्मणः सृष्टिर्दृष्टा करभपृष्ठवत् ।
जात्यादिभूतिवैषम्यात् का रतिस्तत्र योगिनः ॥४॥ ॥१६४॥

-visamā karmanah srstir
drstā karabhaprsthavat ।
jātyādibhūtivaisamyāt
kā ratistatra yoginah ॥4॥ ॥164॥

Meaning : The behaviour of the Karmas, from the point of view of inequality due to births etc. in various different castes, has been seen as uneven as the back of the camel. How can a contemplative monk have fascination for that, then ? (4) [164]

Notes : Yogi wants to join God But this is possible if only he has achieved eternal peace of mind. He should, therefore, have a conviction that the modus operandi of the Karmic Law is unknowable and he should have no fascination for any material eminence.

Compare this with what is said in प्रशमरति by उमास्वाति :—
जातिकुलदेहविज्ञानायुर्बलभोगभूतिवैषम्यम् ।
दृष्ट्वा कथमिह विदुषां भवसंसारे रतिर्भवति ॥ (4) [16

आरूढाः प्रशमश्रेणिं श्रुतकेवलिनोऽपि च ।
भ्राम्यन्तेऽनन्तसंसारमहो दुष्टेन कर्मणा ॥५॥ ॥१६५॥

-ārūdhāh praśamaśrenim
śrutakevalino'pi ca ।
bhrāmyante'nantasansāram
aho dustena karmanā ॥5॥ ॥165॥

Meaning : Oh ! it is a wonder that even those who have, after evolving, reached the stage of quelling the Karmas as also those who have mastered the fourteen pūrvas are made to wander in the endless cycle of worldly existence due to the (effect of) sinful Karmas (which have remained in store though little) (5) [165]

Notes : Karmas are infallible. They know no exception. The king and the beggar are treated alike. Those who are about to reach the final goal as also those श्रुतधरs who are next to तीर्थंकरs only receive the slap from the Karmas. No influence can be brought on them. (5) [165]

अर्वाक् सर्वाऽपि सामग्री श्रान्तेव परितिष्ठति ।
विपाकः कर्मणः कार्यपर्यन्तमनुधावति ॥६॥ ॥१६६॥

arvāk sarvā'pi sāmagrī
śrānteva paritiṣṭhati |
vipākaḥ karmaṇah kārya-
paryantamanudhāvati ||6|| ||166||

Meaning : The other entire paraphernalia of causes remains inoperative after some time or at a certain stage as if it were tired. But the operation of Karmas continues till the end of the effect. (6) [166]

Notes : The Karmic operation is continuous till the final result. Everything else can be intermittent. (6) [166]

असावचरमावर्ते धर्मं हरति पश्यतः ।
चरमावर्तिसाधोस्तु छलमन्विष्य हृष्यति ॥७॥ ॥१६७॥

asāvacaramāvarte
dharmam harati paśyatah ।
caramāvartisādhostu
chalamanvisya hrsyati ॥7॥ ॥167॥

Meaning : This fruition of the Karmas destroys religious merit in the entire penultimate stage of the Karmic play even if one is aware while in the case of the monks who are on the threshold of the last Karmic play, it is happy to attack him, finding even the least loophole. (7) [167]

Notes : पुद्गलपरावर्त्त means the time taken in the annihilation of all the particles of the whole Karmic lot either by enduring them or by warding them off through penance etc.

चरमावर्त means the last phase of the process of Karmic destruction and अचरमावर्त means any preceding stage excepting the last stage (7) [167]

साम्यं बिभर्ति यः कर्मविपाकं हृदि चिन्तयन् ।
स एव स्याच्चिदानन्दमकरन्दमधुव्रतः ॥८॥ ॥१६८॥

sāmyam bibharti yah karma-
vipākam hrdi cintayan ।
sa eva syāccidānanda-
makarandamadhuvratah ॥8॥ ॥168॥

Meaning : He, who assumes even-mindedness, thinking in his heart that it is all due to the Karmas, enjoys perfect knowledge and bliss just as a bee enjoys the juice of flowers. (8) [168]

Notes : Non-attachment is the verdict Equilibrium is the conclusion Even-mindedness is the only weapon to do away with the whole army of the Karmas. One who has accomplished this enjoys perfect bliss He tastes the nectar who acquires the highest degree of balance like the bee that enjoys the juice of the flowers (8) [168]



22

भवोद्वेगः

(Aversion to worldly existence)

* **Central Idea** *

The author draws a very frightening picture of the World and its various constituents He advises us to run away from it and shows how efficiently and immediately we can do it

卐

[22]

भवोद्वेगः

BHAVODVEGAḤ

यस्य गम्भीरमध्यस्याज्ञानवज्रमयं तलम् ।
रूद्धा व्यसनशैलोघैः पन्थानो यत्र दुर्गमाः ॥१॥ ॥१६९॥

yasya gambhīramadhyasyā-
jñānavajramayam talam ।
rūddhā vyasanaśailoghaiḥ
panthāno yatra durgamāḥ ॥1॥ ॥169॥

Meaning : The ocean of worldly existence is such that it has its central part unfathomable, that it has a bottom made up of vajra in the form of ignorance and has routes which cannot be traversed as they are obstructed by lots of mountains in the form of adversities. (1) [169]

पातालकलशा यत्र भृतास्तृष्णामहानिलैः ।
कषायाश्चित्तसङ्कल्पवेलावृद्धिं वितन्वते ॥२॥ ॥१७०॥

pātālakalaśā yatra
bhṛtāśtṛṣṇāmahānilaiḥ ।
kaṣāyāścittasankalpa-
velāvṛddhim vitanvate ॥2॥ ॥170॥

Meaning : (The ocean of worldly existence is such) that there rises a tide in the form of mental changes due to four passions such as anger etc. in the form of subterranean jars filled

with *stormy* winds in the form of desires and hankerings. (2) [170]

स्मरौर्वाग्निर्ज्वलत्यन्तर्यत्र स्नेहेन्धनः सदा ।
यो घोररोगशोकादिमत्स्यकच्छपसङ्कुलः ॥३॥ ॥१७१॥

smaraurvāgnirjvalatyantar
yatra snehendhanah sadā ।
yo ghorarogaśokādi-
matsyakacchapasañkulah ॥3॥ ॥171॥

Meaning · (The ocean of *worldly* existence *is* such) that a submarine fire in the form of passion of love containing fuel of affection is always burning in the centre as also it is abounding in fish and *crabs in the form of diseases* and *occasions of* grief. (3) [171]

दुर्बुद्धिमत्सरद्रोहैर्विद्युद्दुर्वातगर्जितैः ।
यत्र सांयात्रिका लोकाः पतन्त्युत्पातसङ्कटे ॥४॥ ॥१७२॥

durbuddhimatsaradrohair
vidyuddurvātagarjitaih ।
yatra sāmyātrikā lokāh
patantyutpātasankate ॥4॥ ॥172॥

Meaning : (The ocean of worldly existence is such) that the sailors (and the crew) there fall into a storm of troubles on account of lightning, gusty gale and thunderings in the form of bad intellect, jealousy and malice. (4) [172]

Notes : A man walking in the bazar full of people with a vessel containing oil full to the brim has to walk completely engrossed in the vessel He cannot afford to have the luxury of looking here, there and around So also a man wanting to kill the fish in the centre revolving in the wheels high above has to take the aim with steadfast attention, otherwise he won t be able to fulfil the aim In the manner of these two men, the monk also has to do the religious activities with undivided dedication. (6) [174]

विषं विषस्य वह्नेश्च वह्निरेव यदौषधम् ।
तत् सत्यं भवभीतानामुपसर्गेऽपि यन्न भीः ॥७॥ ॥१७५॥

visam visasya vahnesca
vahnireva yadausadham ।
tat satyam bhavabhitanam
upasarge'pi yanna bhih ॥7॥ ॥175॥

Meaning *It is true that a poison is the remedy of poison and fire of fire and therefore (it is also true that) those who are afraid of the worldly existence have no fear of the obstacles (7) [175]*

Notes Poison should be treated by poison and fire by fire Just so the fear of obstacles is nowhere before the fear of the worldly existence A person who is afraid of the very worldly existence has no reason to experience fear of the obstacles, harassments, difficulties, troubles etc. Smaller fear can be successfully treated by a greater fear. (7) [175]

ज्ञानी तस्माद् भवाम्भोधेर्नित्योद्विग्नोऽतिदारुणात् ।
तस्य संतरणोपायं सर्वयत्नेन काङ्क्षति ॥५॥ ॥१७३॥

jñānı tasmād bhavāmbhodher
nityodvıgno'tidārunāt ı
tasya santaranopāyam
sarvayatnena kānksatı ॥5॥ ॥173॥

Meaning : A wise man who is always afraid of exceedingly dangerous ocean of worldly existence desires to cross it over with efforts of all types. (5) [173]

: Notes :

व्यसन (169) means obstacle; वेला (170) stands for tides; और्व (171) is derived from ऊर्वी, the earth; द्रोह (172) is for malice; दुर्वात (172) indicates gale; सांयात्रिक (172) means sailor or navigator; उत्पात (172) denotes holocaust. (1 to 5) [169 to 173]

तैलपात्रधरो यद्वद् राधावेधोद्यतो यथा ।
क्रियास्वनन्यचित्तः स्याद् भवभीतस्तथा मुनिः ॥६॥ ॥१७४॥

tailapātradharo yadvad
rādhāvedhodyato yathā ।
kriyāsvananyacittah syād
bhavabhıtastathā munih ॥6॥ ॥174॥

Meaning : Just like a man holding a vessel containing oil and a man preparing to aim at a fish (revolving in the centre), a monk afraid of the worldly existence is totally engrossed in (doing religious) activities. (6) [174]

Notes : *A man walking in the bazar full of people* with a vessel containing oil full to the brim has to walk completely engrossed in the vessel He cannot afford to have the luxury of look ng here, there and around So also a man wanting to kill the fish in the centr revolving in the wheels high above has to take the aim with steadfast attention, otherwise he won t be able to fulfil the aim In the manner of these two men, the monk also has to do the religious activities with undivided dedication. (6) [174]

विषं विषस्य वह्नेश्च वह्निरेव यदौषधम् ।
तत् सत्यं भवभीतानामुपसर्गेऽपि यन्न भीः ॥७॥ ॥१७५॥

visam visasya vahnesca
vahnireva yadausadham ।
tat satyam bhavabhitanam
upasarge'pi yanna bhih ॥7॥ ॥175॥

Meaning It is true that a poison is the remedy of poison and fire of fire and therefore (it is also true that) those who are afraid of the worldly existence have no fear of the *obstacles* (7) [175]

Notes Poison should be treated by poison and fire by fire Just so the fear of obstacles is nowhere before the fear of the worldly existence A person who is afraid of the very worldly existence has no reason to experience fear of the obstacles, harassments, difficulties, troubles etc Smaller fear can be successfully treated by a greater fear (7) [175]

[23]

लोकसंज्ञात्यागः

LOKASAMJÑĀ-TYĀGAH

प्राप्तः षष्ठं गुणस्थानं भवदुर्गाद्रिलङ्घनम् ।
लोकसंज्ञारतो न स्यान्मुनिर्लोकोत्तरस्थितिः ॥१॥ ॥१७७॥

prāptah sastham gunasthānam
bhavadurgādrılanghanam |
lokasamjñārato na syān
munirlokottarasthitih ॥1॥ ॥177॥

Meaning : The monk who has reached the sixth step in the ladder of spiritual merits which is characterized by his having crossed the mountain in the form of worldly existence should never be taken away with the thought of world-consciousness as he is now enjoying the extra-ordinary condition. (1) [177]

Notes : षष्ठं गुणस्थानकं is named as Pramatta. World-Consciousness is characterized by a sign that a person behaves just as the others behave in the world. One who has become free from it is on the sixth step of the spiritual ladder. He is settled in an ultra-world-consciousness. (1) [177]

यथा चिन्तामणिं दत्ते पटरो बदरीफलैः ।
हहा जहाति सद्धर्मं तथैव जनरञ्जनैः ॥२॥ ॥१७८॥

yathā cintāmanim datte

habā ;

23

लोकसंज्ञात्यागः

(Avoidance of World Consciousness)

*** Central Idea ***

The aspirant should have his eyes fixed upon the world beyond and not on this world He should try to get away from it as soon and as far as possible He should, therefore, cultivate aversion for things temporal and material



स्थैर्यं भवभयादेव व्यवहारे मुनिर्व्रजेत् ।
स्वात्मारामसमाधौ तु तदप्यन्तर्निमज्जति ॥८॥ ॥१७६॥

sthairyam bhavabhayādeva
vyavahāre munirvrajet ।
svātmārāmasamādhau tu
tadapyantarnimajjati ॥8॥ ॥176॥

Meaning From phenomenal or practical or pragmatic point of view, the monk gets firmness due to fear of worldly existence and when he is in entrancing equipoise where there is a vacuum, the fear of worldly existence also becomes submerged in the entrancing equipoise (8) [176]

Notes · The monk is unaffected either by worldly existence or by emancipation. For ever he remains what he is

Compare .

"मोक्षे भवे च सर्वत्र निःस्पृहो मुनिसत्तम ।" (8) [176]



23

लोकसंज्ञात्यागः

(Avoidance of World Consciousness)

• Central Idea •

The aspirant should have his eyes fixed upon the world beyond and not on this world He should try to get away from it as soon and as far as possible He should, therefore, cultivate aversion for things temporal and material



[23]

लोकसंज्ञात्यागः

LOKASAMJÑĀ-TYĀGAH

प्राप्तः षष्ठं गुणस्थानं भवदुर्गाद्रिलङ्घनम् ।
लोकसंज्ञारतो न स्यान्मुनिर्लोकोत्तरस्थितिः ॥१॥ ॥१७७॥

prāptah sastham gunasthanam
bhavadurgādrilanghanam |
lokasamjñarato na syan
munirlokottarasthitih ||1|| ||177||

Meaning The monk who has reached the sixth step in the ladder of spiritual merits which is characterized by his having crossed the mountain in the form of worldly existence should never be taken away with the thought of world-consciousness as he is now enjoying the extra-ordinary condition (1) [177]

Notes षष्ठ गुणस्थानक is named as **Pramatta** World Consciousness is characterized by a sign that a person behaves just as the others behave in the world One who has become free from it is on the sixth step of the spiritual ladder He is settled in an ultra world consciousness (1) [177]

यथा चिन्तामणिं दत्ते बठरो बदरीफलैः ।
हहा जहाति सद्धर्मं तथैव जनरञ्जनैः ॥२॥ ॥१७८॥

yatha cintamanim datte
batharo badarīphalaih |
**hahā jahāti saddharmam
tathaiva janarañjanaih ||2|| ||178||**

Meaning : Just as an idiot gives away (his) desire-yielding jewel for the strawberries, a fool gives up his religious merit; Oh! (God!) for the sake of people's applause. (2) [178]

Notes : A world-conscious fool always misbehaves. He knows not what to do and what not to do. He sells a costly gem for a Cowrie.

चटर means a 'fool'. हहा is an expression of wonder. (2) [178]

लोकसंज्ञामहानद्यामनुस्रोतोऽनुगा न के ? ।
प्रतिस्रोतोऽनुगस्त्वेको राजहंसो महामुनिः ॥३॥ ॥१७९॥

lokasamjñāmahānadyām
anusroto'nugā na ke ।
pratisroto'nugastveko
rājahamso mahāmunih ॥3॥ ॥179॥

Meaning : Who are not moving along with the stream in the great river of world-consciousness? It is only a great monk, verily a royal swan, who is moving against the stream (3) [179]

Notes : All world-conscious people are yes-men. One follows the other. But rare are those who swim against the current and they are monks only who are, verily, royal swans among them who are none other but crows. (3) [179]

लोकमालम्ब्य कर्तव्यं कृतं बहुभिरेव चेत् ।
तदा मिथ्यादृशां धर्मो न त्याज्यः स्यात् कदाचन ॥४॥ ॥१८०॥

lokamālambya kartavyam
kṛtam bahubhireva cet ।
tadā mithyādṛśām dharmo
na tyājyah syāt kadācana ॥4॥ ॥180॥

Meaning : If what has been done by many keeping the world-consciousness in view is only to be done, the religious course adopted by persons of wrong belief will never be fit to be abandoned. (4) [180]

Notes · If it is said that what has been done by the world-minded people, should be done, then it will amount to saying that the course adopted by people of wrong or perverted belief should not be given up but, on the contrary, should be adopted. This is a non sense (4) [180]

श्रेयोऽर्थिनो हि भूयांसो लोके लोकोत्तरे न च।
स्तोका हि रत्नवणिजः स्तोकाश्च स्वात्मसाधकाः ॥५॥ ॥१८१॥

śreyo'rthino hi bhūyānso
loke lokottare na ca ।
stoka hi ratnavanijah
stokāsca svātmasādhakāh ॥5॥ ॥181॥

Meaning : People hankering after emancipation are not many irrespective of the fact that they might have adopted worldly course or ultra-worldly course. Just as merchants dealing in jewels are few, those accomplishing the (goal of) emancipation are also few. (5) [181]

Notes : There are, as a matter of fact, very few people whose goal is emancipation. They may adopt any route, worldly or extra worldly. The only essential condition is that their final aim should be salvation. (5) [181]

लोकसंज्ञाहता हन्त नीचैर्गमनदर्शनैः ।
शंसयन्ति स्वसत्याङ्गमर्मघातमहाव्यथाम् ॥६॥ ॥१८२॥

lokasamjñāhatā hanta
nīcairgamanadarśanaih ।
śansayanti svasatyanga-
marmaghātamahāvyathām ॥6॥ ॥182॥

Meaning : Those, who are affected by the thought of world-consciousness, indicate, through their slow moving and looking downwards, the great agony (caused) into the vital parts of their body in the form of their vow of truth. (6) [182]

Notes : Those who are taken away too much by the world-consciousness cannot remain true to their vow of truth and therefore their gait is slow and eyes are cast downwards because they feel piercing agony and shame. (6) [182]

आत्मसाक्षिकसद्धर्मसिद्धौ किं लोकयात्रया ? ।
तत्र प्रसन्नचन्द्रश्च भरतश्च निदर्शने ॥७॥ ॥१८३॥

ātmasākśikasddharma-
siddhau kim lokayātrayā ।
tatra Prasannacandraśca
Bharataśca nidarśane ॥7॥ ॥183॥

Meaning : If pious religiosity is obtained keeping one's own soul as a witness, where is the need of maintaining world consciousness ? The examples to the point are Prasannacandra and Bharata. (7) [183]

Notes : You do a thing keeping your soul as a mere witness, that is to say, you should never get involved. Behave as if your soul is a mere साक्षी or दृष्टा. प्रसन्नचंद्र was a monk but merely in name only because internally the thoughts of war were going on and he therefore incurred a Karmic bondage resulting in hell. While भरत चक्रवर्ती got the state of an Omniscient, though he enjoyed sovereignty because he enjoyed it only externally. Internally, he was unattached.

Compare : "धम्मो अप्पसक्खिओ।" (महानिशीथसूत्र) (7) [183]

लोकसंज्ञोज्झितः साधुः परब्रह्मसमाधिमान् ।
सुखमास्ते गतद्रोहममतामत्सरज्वरः ॥८॥ ॥१८४॥

lokasamjñojjhitah sādhuh
parabrahmasamādhimān ।
sukhamāste gatadroha–
mamatāmatsarajvarah ॥8॥ ॥184॥

Meaning : The monk, who is devoid of the thought of world consciousness, who has achieved equipoise in the form of absorption in the highest entity called Parabrahma and who has thrown off hatred, fascination and fever in the form of malice, lives happily. (8) [184]

Notes : परब्रह्म is Supreme Being, the Highest Entity. (8) [184]

24

शास्त्रम्

(Scriptures)

* Central Idea *

Ultimately it is the scriptures to which one has to go for guidance After all what is गुरु (Guruḥ) also ? They are the living embodiments of the scriptures One can get from them what one wants for enlightenment etc etc So the scriptures are an ultimate authority for the highest and the lowest They are everything – the veritable treasure containing tenets principles, injunctions and instructions bringing peace and prosperity to those who approach them with due regard and obedience.

卐

[24]

शास्त्रम्

ŚĀSTRAM

चर्मचक्षुर्भृतः सर्वे देवाश्चावधिचक्षुषः ।
सर्वतश्चक्षुषः सिद्धाः साधवः शास्त्रचक्षुषः ॥१॥ ॥१८५॥

carmacaksubhrtah sarve
devāścāvadhicaksuṣah ।
sarvataścaksuṣah siddhāh
sādhavah śāstracakṣusah ॥1॥ ॥185॥

Meaning : The human beings have skinny of physical eyes, the gods have eyes in the form of superhuman knowledge, the perfect souls have eyes everywhere; and the monks have eyes in the form of scriptures. (1) [185]

Notes - सर्वतश्चक्षुष' means every unit of the soul serves as an eye in the case of accomplished souls. Or it can also mean that the siddhas'- the perfect ones - have all embracing eyes. Compare :

आगमचक्खू साहू, चम्मचक्खूणि सव्वभूयाणि ।
देवा य ओहिचक्खू, सिद्धा पुण सव्वदोचक्खू ॥ समयसार ॥ (1) [185]

पुरःस्थितानिवोर्ध्वाधस्तिर्यग्लोकविवर्तिनः ।
सर्वान् भावानवेक्षन्ते ज्ञानिनः शास्त्रचक्षुषा ॥२॥ ॥१८६॥

purahsthitānivordhvādhas-
tiryaglokavivartinah ।
sarvān bhāvānaveksante
jñāninah śāstracakṣusā ॥2॥ ॥186॥

Meaning : The monks, who have acquired knowledge see, through the eyes in the form of scriptures, all the modificatory changes taking place in the world high above, down below and the world in front as if they are occurring before their very eyes. (2) [185]

Notes : To the wise and learned, the holy scriptures serve as eyes They see everything that occurs as if occurring before their very eyes (2) [186]

शासनात् त्राणशक्तेश्च बुधैः शास्त्रं निरुच्यते ।
वचनं वीतरागस्य तत्तु नान्यस्य कस्यचित् ॥३॥ ॥१८७॥

śāsanāt trāṇasaktesca
budhaih śāstram nirucyate ।
vacanam vītarāgasya
tattu nānyasya kasyacit ॥3॥ ॥187॥

Meaning : On account of its power to do good and its power to protect, the scripture is described by the wise as deriving its meaning. It is the word of the detached which is the scripture and of no one else. (3) [187]

Notes : The letters शास् in the word शास्त्र mean giving beneficial advice and त्र means to protect This is the derivative meaning of the word शास्त्र Compare :

शासनसामर्थ्येन च, सत्राणवन्नानवद्येन ।
युक्तं यत्तच्छास्त्रं, तच्चैतत् सर्वविद्वचनम् ॥ (प्रशमरति)

× × ×

यस्माद्रागद्वेषोद्धतचित्तान्, समनुशास्ति सद्धर्मे ।
संत्रायते च दुःखाच्छास्त्रमिति निरुच्यते सद्भिः ॥ (प्रशमरति) (3) [187]

Meaning : The indiscriminate people, running after the meaning which is latent, and without the (help of the) lamp in the form of scriptures as well as stumbling at every step encounter great grief. (5) [189]

Notes : One should not do hair-splitting. He should take into account the obvious and leave aside the unmanifest. How is one to get light without using the lamp ? And the lamp here is none other than the scriptures. (5) [189]

शुद्धोञ्छाद्यपि शास्त्राज्ञानिरपेक्षस्य नो हितम् ।
भौतहन्तुर्यथा तस्य पदस्पर्शनिवारणम् ॥६॥ ॥१९०॥

śuddhoñchādyapi sāstrājñā-
nirpekṣasya no hitam ।
Bhautahanturyathā tasya
padasparśanivāraṇam ॥6॥ ॥190॥

Meaning : Innocent alms etc also is not beneficial to him who disregards the scriptural injunctions, just as the avoidance of the touch of the feet is not to him who is the slayer of the Demon. (6) [190]

Notes : भौतहन्तुः–भौतमति was the preceptor recognized and admired by the Bhillas. He had an umbrella made up the peacock's feathers It so happened the wife of the chief of the Bhillas took a fancy to have that umbrella. The chief begged for it from the preceptor but he did not accept it whereupon the chief ordered the Bhillas to slay that preceptor and have it. The chief also told them to give the blow elsewhere but not at his feet as the Guru's feet are always adorable.

शास्त्रे पुरस्कृते तस्माद् वीतरागः पुरस्कृतः ।
पुरस्कृते पुनस्तस्मिन् नियमात् सर्वसिद्धयः ॥४॥ ॥१८८॥

sastre puraskrte tasmad
vitaragah puraskrtah ।
puraskrte punastasmin
niyamat sarvasiddhayah ॥4॥ ॥188॥

Meaning It (The derivative meaning) has brought the scripture in the vanguard and (thereby) the Detached has been brought in the vanguard And when the Detached has been so brought, all the attainments have also been brought in the forefront as a rule (4) [188]

Notes If and when the scriptures are eulogized or extolled, it is the वीतराग (the Detached one) that is eulogized or extolled, really speaking If one considers like this it can bring for the aspirant various attainments or achievements Compare

अस्मिन् हृदयस्थे सति, हृदयस्थस्तत्त्वतो मुनीन्द्र इति ।
हृदयस्थिते च तस्मिन् नियमात् सर्वार्थसिद्धय ॥ (षोडशक २ श्लो १४)
आगम आयर तेण अत्तो हियकारिणो ।
तित्थनाहा स्वयंबुद्धो सव्व ते बहुमनिया ॥ (4) [188]

अदृष्टार्थेऽनुधावन्तः शास्त्रदीप विना जडाः ।
प्राप्नुवन्ति परं खेदं प्रस्खलन्तः पदे पदे ॥५॥ ॥१८९॥

adrstarthe'nudhavantah
śastradipam vina jadah ।
prapnuvanti param khedam
praskhalantah pade pade ॥5॥ ॥189

Meaning : The indiscriminate people, running after the meaning which is latent, and without the (help of the) lamp in the form of scriptures as well as stumbling at every step encounter great grief (5) [189]

Notes : One should not do hair-splitting. He should take into account the obvious and leave aside the unmanifest. How is one to get light without using the lamp ? And the lamp here is none other than the scriptures. (5) [189]

शुद्धोञ्छाद्यपि शास्त्राज्ञानिरपेक्षस्य नो हितम् ।
भौतहन्तुर्यथा तस्य पदस्पर्शनिवारणम् ॥६॥ ॥१९०॥

śuddhoñchādyapi śāstrājñā-
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Bhautahanturyathā tasya
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Meaning : Innocent alms etc also is not beneficial to him who disregards the scriptural injunctions, just as the avoidance of the touch of the feet is not to him who is the slayer of the Demon. (6) [190]

Notes : भौतहन्तुः–भौतमनि was the preceptor recognized and admired by the Bhillas. He had an umbrella made up the peacock's feathers. It so happened the wife of the chief of the Bhillas took a fancy to have that umbrella. The chief begged for it from the preceptor but he did not accept it whereupon the chief ordered the Bhillas to slay that preceptor and have it. The chief also told them to give the blow elsewhere but not at his feet as the Guru's feet are always adorable.

It can be understood that chief's advice was a big joke and nothing else. So also with regard to begging alms ignoring the scriptural injunction. It is not at all beneficial to beg for alms at the cost of regard for the scriptural instruction. (6) [190]

अज्ञानाहिमहामन्त्रं स्वाच्छन्द्यज्वरलङ्घनम् ।
धर्मारामसुधाकुल्यां शास्त्रमाहुर्महर्षयः ॥७॥ ॥१९१॥

ajñānā'himahāmantraṁ
svācchandyajvaralanghanam ।
dharmārāmsudhākulyām
śāstramāhurmaharṣayaḥ ॥7॥ ॥191॥

Meaning : The great sages have described scriptures as the infallible incantation removing the serpent-bite in the form of wrong or perverted knowledge, as a fast for fever in the form of acting at will and as a basin of nectar for the garden in the form of religion. (7) [191]

Notes : To describe, in brief, the scriptures fulfil the purpose of removing the अधर्म and स्वाच्छन्द्य-irreligion and unrestrained behaviour. They generate worshipful attitude in the votaries and devotees. (7) [191]

शास्त्रोक्ताचारकर्त्ता च शास्त्रज्ञः शास्त्रदेशकः ।
शास्त्रैकदृग् महायोगी प्राप्नोति परमं पदम् ॥८॥ ॥१९२॥

śāstroktācārakartā ca
śāstrajñaḥ śāstradeśakaḥ ।
śāstraikadṛg mahāyogī
prāpnoti paramaṁ padam ॥8॥ ॥192॥

Meaning : A great contemplative saint who *performs disciplinary duties mentioned in the scriptures,* who is the knower of the scriptures, who preaches the scriptures and whose only eyes are the scriptures, gets the highest status (8) [192]

Notes The s'loka summarizes the service rendered by the holy scriptures (8) [192]

25

परिग्रहत्यागः

(Abandoning of Possession)

* Central Idea *

This ASTAKA at once declares that possession of things is bad under all circusmtances It comes in the way of developing the spiritual power to the maximum But the definition of possession is also to be borne in mind The author unequivocally says that it is the lust (मूर्च्छा Mūrcchā) for the things and not the things themselves, which is responsible for the monk being branded as परिग्रही (parigrahi)

卐

[25]

परिग्रहत्यागः

(PARIGRAHA-TYĀGAḤ)

न परावर्तते राशेर्वक्रतां जातु नोज्झति ।
परिग्रहग्रहः कोऽयं विडम्बितजगत्त्रयः ॥१॥ ॥१९३॥

na parāvartate rāśer
vakratām jātu nojjhati |
parigrahagrahaḥ ko'yaṁ
vidambitajagattrayaḥ ||1|| ||193||

Meaning: Which is this planet in the form of possession that does not retrace from the heap of wealth, does not give up crookedness and is the cause of harassment to all the three worlds ? (1) [193]

Notes: Ordinarily, the planets when they are retrograde, come back into the preceding zodiacal sign and they are called वक्र But they become मार्गी also, that is to say, they give up their retrograde nature, cease to be वक्र and at that time they are called मार्गी and again go to the zodiacal sign in which they were formerly there. This phenomenon is contrasted with the planet of possession with the remark that it is a planet doing eternal harassment. (1) [193]

परिग्रहग्रहावेशाद् दुर्भाषितरजःकिराम् ।
श्रूयन्ते विकृताः किं न प्रलापा लिङ्गिनामपि ॥२॥ ॥१९४॥

parigrahagrahāveśad
durbhasitarajahkirām ।
srūyante vikrtāh kim na
pralapa linginamapi ॥2॥ ॥194॥

Meaning Are the incoherent speeches of the pseudo-monks, which are distorted and scatter the dust in the form of wrong statements made on account of their being possessed by a devil in the form of possession, not heard ? (1) [194]

Notes लिङ्गिन् means a monk in name only as he attaches great importance to external signs indicative of his being a monk of a particular sect or section

Let go ordinary people, but the monks, who are not the ideal monks but pseudo-monks get possessed by the lust of possession in the form of sectarian signs etc and make when they are so possessed, mischievous and wrong statements, going against the scriptural injunctions Here the author throws a fling at the so called fanatic monks Compare

तपःश्रुतपरीवारां शमसाम्राज्यसम्पदम् ।
परिग्रहग्रहग्रस्तास्त्यजेयुर्योगिनोऽपि हि ॥ (योगशास्त्र) (2) [194]

यस्त्यक्त्वा तृणवद् बाह्यमान्तरं च परिग्रहम् ।
उदास्ते तत्पदाम्भोजं पर्युपास्ते जगत्त्रयी ॥३॥ ॥१९५॥

yastyaktvā trnavadā bāhyam
āntaram ca parigraham ।
udāste tatpadambhojam
paryupāste jagattrayī ॥3॥ ॥195॥

Meaning (All the people of) three worlds wait upon the lotus-like feet of that (monk) who remains indifferent having abandoned, like a blade of grass, the external as well as the internal possession (3) [195]

Notes आन्तर परिग्रहम् means internal परिग्रह such as the wrong and perverted belief etc etc (3) [195]

चित्तेऽन्तर्ग्रन्थगहने बहिर्निर्ग्रन्थता वृथा ।
त्यागात् कञ्चुकमात्रस्य भुजगो न हि निर्विषः ॥४॥ ॥१९६॥

citte'ntargranthagahane
bahirnirgranthata vrtha ।
tyagāt kancukamatrasya
bhujago na hi nirvisah ॥4॥ ॥196॥

Meaning External dispossession is futile (in the face of) internal possession being present there in the mind which is overpowered on account of it The serpent that has merely given up the slough cannot be (on that account merely) poisonless (4) [196]

Notes The monk is no monk at all so long as he is not free from the knot, both externally and internally Abandonment of mere external possession is meaningless Knot is ग्रन्थ and is due to राग and द्वेष The bonafide monk is devoid of this (4) [196]

त्यक्ते परिग्रहे साधोः प्रयाति सकलं रजः ।
पालित्यागे क्षणादेव सरसः सलिलं यथा ॥५॥ ॥१९७॥

tyakte parigrahe sādhoh
prayati sakalam rajah ।
palityage ksanadeva
sarasah salilam yatha ॥5॥ ॥197॥

Meaning : The possession having been left, the entire (heap of Karmic) dust goes away, just as the water of the lake leaves when the bank is destroyed (5) [197]

Notes : रजः is कर्ममल (Karmic dust). पालि means bank. (5) [197]

त्यक्तपुत्रकलत्रस्य मूर्च्छामुक्तस्य योगिनः ।
चिन्मात्रप्रतिबद्धस्य का पुद्गलनियन्त्रणा ॥६॥ ॥१९८॥

tyaktaputrakalatrasya
mūrcchāmuktysya yoginah ।
cinmātrapratibaddhasya
kā pudgalaniyantranā ॥6॥ ॥198॥

Meaning : How can that contemplative monk who has abandoned son and wife, and the lust for possession as well as who is attached to knowledge only, be restrained by a bondage of the matter ? (6) [198]

Notes : मूर्च्छा is lust. चिन्मात्र means knowledge only, पुद्गलनियन्त्रणा means "The Matter cannot hold out to him any fascination." (6) [198]

चिन्मात्रदीपको गच्छेद् निर्वातस्थानसंनिभैः ।
निष्परिग्रहतास्थैर्यं धर्मोपकरणैरपि ॥७॥ ॥१९९॥

cinmātradīpako gacchet
nirvātasthānasamnibhaih ।
nisparigrahatāsthairyam
dharmopakaranairapi ॥7॥ ॥199॥

Meaning : The monk with a lamp of mere knowledge gets stabilized in possessionlessness even though he has with him the religious accessories which are as if it were the windless places. (7) [199]

Notes : Even though the monk might have got religious accessories, he should be considered as possessionless if only he has with him a lamp of knowledge. Having accessories cannot prove that he is possessive. Just as a lamp in a windless place does not flicker, such a monk does not become ruffled even in the presence of accessories. Though he has accessories, he is as a matter of fact, without them because he has no craving for them. (7) [199]

Compare : तम्हा किमत्थि वत्थुं गथोऽगंथो व सव्वहा लोए ।
गंथो ऽगंथो य मओ मुच्छाऽमुच्छाहिं निच्छयओ ।।
वत्थाइ तेण जं जं संजम साहणमरागदोसस्स ।
तं तमपरिग्गहो च्चिय परिग्गहो जं तदुवगारे ।। (7) [199]

मूर्च्छाच्छन्नधियां सर्वं जगदेव परिग्रहः ।
मूर्च्छया रहितानां तु जगदेवापरिग्रहः ॥८॥ ॥२००॥

mūrcchāchannadhiyām sarvam
jagadeva parigrahah ।
mūrcchayā rahitānām tu
jagadevāparigrahah ॥8॥ ॥200॥

Meaning : The whole world is a possession to him whose intellect is overpowered with the lust of possession and the whole world is not at all a possession in the case of him who is devoid of such a lust. (8) [200]

Notes : मूर्च्छा is the only criterion in deciding whether a monk is परिग्रही or अपरिग्रही. (8) [200]

Meaning : The possession having been left, the entire (heap of Karmic) dust goes away, just as the water of the lake leaves when the bank is destroyed (5) [197]

Notes : रजः is कर्ममल (Karmic dust). पालि means bank. (5) [197]

त्यक्तपुत्रकलत्रस्य मूर्च्छामुक्तस्य योगिनः ।
चिन्मात्रप्रतिबद्धस्य का पुद्गलनियन्त्रणा ॥६॥ ॥१९८॥

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mūrcchāmuktysya yoginah ।
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निष्परिग्रहतास्थैर्यं धर्मोपकरणैरपि ॥७॥ ॥१९९॥

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गंथो ऽगंथो व मओ मुच्छाऽमुच्छाहिं निच्छयओ ॥
जत्थाइ तेण जइ सज्जमं साहुव्वरागदोसस्स ।
तं तमपरिग्गहो च्चिय परिग्गहो जं तदुवगारी ॥ (7) [199]

मूर्च्छाछन्नधियां सर्वं जगदेव परिग्रहः ।
मूर्च्छया रहितानां तु जगदेवापरिग्रहः ॥८॥ ॥२००॥

murcchachannadhiyam sarvam
jagadeva parigrahah ।
mūrcchayā rahitanām tu
jagadevaparigrahah ॥8॥ ॥200॥

Meaning The whole world is a possession to him whose intellect is overpowered with the lust of possession and the whole world is not at all a possession in the case of him who is devoid of such a lust (8) [200]

Notes मूर्च्छा is the only criterion in deciding whether a monk is परिग्रही or अपरिग्रही (8) [200]

卐

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Notes : रजः is कर्ममल (Karmic dust). पालि means bank. (5) [197]

त्यक्तपुत्रकलत्रस्य मूर्च्छामुक्तस्य योगिनः ।
चिन्मात्रप्रतिबद्धस्य का पुद्गलनियन्त्रणा ॥६॥ ॥१९८॥

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निष्परिग्रहतास्थैर्यं धर्मोपकरणैरपि ॥७॥ ॥१९९॥

cinmātradīpako gacchet
nirvātasthānasaṁnibhaiḥ ।
niṣparigrahatāsthairyaṁ
dharmopakaranairapi ॥7॥ ॥199॥

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गंथोऽगंथो व मओ मुच्छाऽमुच्छाहि निच्छयओ ॥
वत्थाइ तेण जं जं संजम साहणमरागदोसस्स ।
तं तमपरिग्गहो च्चिय परिग्गहो जं तदुवघाई ॥ (7) [199]

मूर्च्छाछन्नधियां सर्वं जगदेव परिग्रहः ।
मूर्च्छया रहितानां तु जगदेवापरिग्रहः ॥८॥ ॥२००॥

mūrcchāchannadhiyām sarvam
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Notes : मूर्च्छा is the only criterion in deciding whether a monk is परिग्रही or अपरिग्रही. (8) [200]

26

अनुभवः

(Experience)

*** Central Idea ***

There is no talk here of the worldly experience. The author describes, in this ASTAKA, the divine experience which one enjoys while on his road to realization. Other experiences are nothing compared with this rare experience, ecstacy, bliss. It is a matter to be realized only, not for talking about.

卐

[26]

अनुभवः

ANUBHAVAH

सन्ध्येव दिनरात्रिभ्यां केवलश्रुतयोः पृथक् ।
बुधैरनुभवो दृष्टः केवलार्कारुणोदयः ॥१॥ ॥२०१॥

sandhyeva dinarātribhyām
kevalaśrutayoḥ pṛthak ।
budhairanubhavo dṛṣṭaḥ
kevalārkāruṇodayaḥ ॥1॥ ॥201॥

Meaning : Just as twilight is different from the day as well as the night, ecstatic experience is also different from both the omniscience and scriptural knowledge. Ecstatic experience is just like a dawn before the sunrise of omniscience-say the wise. (1) [201]

Notes : This divine experience comes into being after the scriptural knowledge (मतिश्रुतज्ञान) and before the omniscience. In between these two, there is an interval illumined by this divine experience, called ecstacy which in other words is called प्रातिभज्ञान (Intuitive knowledge). (1) [201]

व्यापारः सर्वशास्त्राणां दिक्प्रदर्शन एव हि ।
पारं तु प्रापयत्येकोऽनुभवो भववारिधेः ॥२॥ ॥२०२॥

vyāpāraḥ sarvaśāstrāṇāṁ
dikpradarśana eva hi ।
pāram tu prāpayatyeko'
nubhavo bhavavāridheḥ ॥2॥ ॥202॥

Meaning : Merely showing the direction is the (main) function of all the scriptures. But it is only the ecstatic experience that takes you beyond the ocean of worldly existence. (2) [202]

Notes : The scriptures show direction merely or give guidance. But what takes us beyond this worldly existence, is this divine experience only. Compare the following line said by Haribhadrasuri in support of this.
यथार्थवस्तुस्वरूपोपलब्धि–परभावारमण–तदास्वादनैकत्व–मनुभवः ॥ (2) [202]

अतीन्द्रियं परं ब्रह्म विशुद्धानुभवं विना ।
शास्त्रयुक्तिशतेनापि न गम्यं यद् बुधा जगुः ॥३॥ ॥२०३॥

atındriyam param brahma
    viśuddhānubhavam vinā ।
śāstrayuktiśatenāpi
    na gamyam yad budhā jaguh ॥3॥ ॥203॥

Meaning : The transcendental Brahma which is supreme is not comprehensible with even a hundred of scriptural devices without the (help of) pure ecstatic experience -proclaim the wise. (3) [203]

Notes : शास्त्रयुक्तिशतेन — The Brahma is knowable through Intuition only and never by logical reasoning or Intricate arguments contained in the scriptures. (3) [203]

ज्ञायेरन् हेतुवादेन पदार्था यद्यतीन्द्रियाः ।
कालेनैतावता प्राज्ञैः कृतः स्यात् तेषु निश्चयः ॥४॥ ॥२०४॥

jñāyeran hetuvādena
    padārthā yadyatındriyāh ।
kālenaitāvatā prājñaih
    krtah syād tesu niścayah ॥4॥ ॥204॥

Meaning If the transcendental objects can be comprehended by the logical devices, the highly intelligent people would have arrived at a final conclusion about them at some time or other (4) [204]

Notes Where intellect fails intuition succeeds. (4) [204]

केषां न कल्पनादर्वी शास्त्रक्षीरान्नगाहिनी ।
विरलास्तद्रसास्वादविदोऽनुभवजिह्वया ॥५॥ ॥२०५॥

kesam na kalpanādarvī
śāstrakṣīrānnagahinī ।
viralāstadrasāsvada-
vido'nubhavajihvayā ॥5॥ ॥205॥

Meaning Whose ladle of imagination is not able to probe the rice-pudding of scriptures ? (But) Those are rare who know the taste of it through the tongue of experience (5) [205]

Notes All have got according to their own merit, the power of intellect and imagination with the help of which they would try to grasp the secret of the scriptures But they would be disappointed because it is the province of the realized and not of the novices The Super-soul yields to the application of Intuition only क्षीरान्न means milk mixed with cooked rice, in other words, rice-pudding (5) [205]

पश्यतु ब्रह्म निर्द्वन्द्वं निर्द्वन्द्वानुभवं विना ।
कथं लिपिमयी दृष्टिर्वाङ्मयी वा मनोमयी ॥६॥ ॥२०६॥

paśyatu brahma nirdvandvam
nirdvandvanubhavam vinā ।
katham lipimayī dṛṣṭir
vānmayī va manomayī ॥6॥ ॥206॥

Meaning How can scriptural injunctions, oral instructions and mental thinking, without the pure experience, enable one to realize the reality which is absolute, that is to say, without duality ? (6) [206]

Notes दृष्टि here means approach It is threefold, namely,–the approach through the written word, the spoken word and mental cognition All these three fail Only that approach succeeds which is based on pure experience, not tinged or coloured by द्वन्द्व meaning love and hatred (6) [206]

न सुषुप्तिरमोहत्वान्नापि च स्वापजागरौ ।
कल्पनाशिल्पविश्रान्तेस्तुर्यैवानुभवो दशा ॥७॥ ॥२०७॥

na susuptiramohatvan
nāpi ca svapajāgarau ।
kalpanāsilpavisrantes
turyaivanubhavo dasa ॥7॥ ॥207॥

Meaning By becoming dispossessed of delusion, deep sleep is not possible (That is to say deep sleep is possible only when मोह (infatuation) is present Also even if whole operation of imagination is suspended 'state of Dreaming' and 'state of awakening' cannot be ensured Therefore, only experience is the fourth expedient (because मोह and कल्पना are not present) (7) [207]

Notes During the sleeping state, मोह (Infatuation) is present During the dreaming state कल्पना (Imagination) is present So also in the waking state All these three states are marred by the presence of factors which come in the way of the comprehension of Brahma,

the Supreme Reality. It yields to Experience only. Therefore, it is an object of realization only. (7) [207]

अधिगत्याखिलं शब्दब्रह्म शास्त्रदृशा मुनिः ।
स्वसंवेद्यं परं ब्रह्मानुभवेनाधिगच्छति ॥८॥ ॥२०८॥

adhigatyākhilaṁ śabda-
brahma śāstradṛśā muniḥ ।
svasaṁvedyaṁ paraṁ brahmā-
nubhavenādhigacchati ॥8॥ ॥208॥

Meaning : The monk, having known the integrated Brahma in the form of word, through the means of scripture, realizes the same Supreme Brahma, knowable through one's own feelings and by his own experience. (8) [208]

Notes : *दृशा may mean means.* **The** *monk can* get a *clue to* Supreme Brahma through *scriptures. But actual attainment of it cannot be had without* अनुभव (Experience, Realization) (8) [208]



Meaning How can scriptural injunctions, oral instructions and mental thinking without the pure experience, enable one to realize the reality which is absolute, that is to say, without duality ; (6) [206]

Notes दृष्टि here means approach It is threefold, namely,–the approach through the written word, the spoken word and mental cognition All these three fail Only that approach succeeds which is based on pure experience, not tinged or coloured by द्वन्द्व meaning love and hatred (6) [206]

न सुषुप्तिरमोहत्वान्नापि च स्वापजागरौ ।
कल्पनाशिल्पविश्रान्तेस्तुर्यैवानुभवो दशा ॥७॥ ॥२०७॥

na susuptiramohatvan
 napi ca svapajagarau |
kalpanasilpavisrantes
 turyaivanubhavo dasā ||7|| ||207||

Meaning By becoming dispossessed of delusion, deep sleep is not possible (That is to say deep sleep is possible only when मोह (infatuation) is present Also even if whole operation of imagination is suspended state of Dreaming' and 'state of awakening' cannot be ensured Therefore, only experience is the fourth expedient (because मोह and कल्पना are not present) (7) [207]

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[27]

योगः

YOGAH

मोक्षेण योजनाद् योगः सर्वोऽप्याचार इष्यते ।
विशिष्य स्थानवर्णार्थालम्बनैकाग्र्यगोचरः ॥१॥ ॥२०९॥

moksena yojanād yogah
sarvo'pyācāra isyate ।
visisva sthānavarnārtha-
lambanaikāgryagocarh ॥1॥ ॥209॥

Meaning It is proper that yoga should mean the whole ethical code of conduct as it unites the soul with emancipation In particular, it appertains to postures, letters, interpretation, meditation on symbols and concentration (1) [209]

Notes · This s'loka outlines the two main aspects of yoga of which one is concerned with the ethical code and the other with the orthodox such as, postures etc

Compare 'मुक्खेण जोयणाओ जोगो सव्वो वि धम्मवावारो ।' (Haribhadrasūri's Yogavims'ika) (1) [209]

कर्मयोगद्वयं तत्र ज्ञानयोगत्रयं विदुः ।
विरतेष्वेव नियमाद् बीजमात्रं परेष्वपि ॥२॥ ॥२१०॥

karmayogadvayam tatra
jnanayogatrayam viduh ।
viratesveva niyamad
bijamātram paresvapi ॥2॥ ॥210॥

27

योगः

(Yoga)

*** Central Idea ***

Here, in this AṢTAKA, the author points out the main fact that yoga is mainly instrumental in uniting the aspirant with God



[27]

योगः

YOGAH

मोक्षेण योजनाद् योगः सर्वोऽप्याचार इष्यते ।
विशिष्य स्थानवर्णार्थालम्बनैकाग्र्यगोचरः ॥१॥ ॥२०९॥

moksena yojanād yogah
sarvo'pyācāra ısyate ।
vıśısva sthānavarnārthā-
lambanaıkāgryagocarh ॥1॥ ॥209॥

Meaning *It is proper that yoga should mean the whole ethical code of conduct as it unites the soul with emancipation In particular, it appertains to postures, letters, interpretation, meditation on symbols and concentration* (1) [209]

Notes : *This s'loka outlines the two main aspects of yoga of which one is concerned with the ethical code and the other with the orthodox such as, postures etc.*

Compare : 'मुक्खेण जोयणाओ जोगो सव्वो वि धम्मवावारो ।' (Harıbhadrasūrı's Yogavımś'ıkā) (1) [209]

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karmayogadvayam tatra
jnānayogatrayam viduh ।
viratesveva niyamād
bijamātram paresvapi ॥2॥ ॥210॥

Meaning The first two constitute operational yoga and the last three are concerned with knowledge They all five exist as a rule in those who practise total abstinence but in others in a germinal form only (2) [210]

Notes The s'loka is an illustration of the sūtra "ज्ञानक्रियाभ्यां मोक्ष।"

The first two, namely, स्थान and वर्ण are concerned with क्रिया and the last three, अर्थ, आलम्बन and एकाग्र्य with ज्ञान (2) [210]

कृपानिर्वेदसंवेगप्रशमोत्पत्तिकारिणः ।
भेदाः प्रत्येकमत्रेच्छाप्रवृत्तिस्थिरसिद्धयः ॥३॥ ॥२११॥

krpānirvedasamvega-
prasamotpattikārinah ।
bhedāh pratyekamatrecchā-
pravrttisthirasiddhayah ॥3॥ ॥211॥

Meaning Desire, activity, stability and attainment are the four varieties of each of the given (aforesaid) yogas and (they) cause compassion, fear (of the world) hankering (for salvation) and tranquility. (3) (211)

Notes Compare

अणुकंपा निव्वेओ संवेगो होइ तह य पसमुत्ति ।
एएसिं अणुभावा इच्छाईण जहासंखं ॥ (योगविंशिका)

From the above s'loka, it is clear that our author has exclusively drawn on Haribhadrasuri's Yogavimsikā (3) [211]

इच्छा तद्वत्कथाप्रीतिः प्रवृत्तिः पालनं परम् ।
स्थैर्यं बाधकभीहानिः सिद्धिरन्यार्थसाधनम् ॥४॥ ॥२१२॥

icchā tadvatkathāprītih
pravṛttih pālanam param ।
sthairyaṁ bādhakabhīrhānih
siddhiranyārthasādhanam ॥4॥ ॥212॥

Meaning : Desire means affection for tales, activity stands for observance, stability denotes absence of fear for transgression and attainment is equal to *accomplishment of other auxiliary objects* (4) (112)

Notes : इच्छा (Desire), प्रवृत्तिः (Activity), स्थैर्य (Stability) and सिद्धि (Attainment) are the four *varieties of yoga.* (4) [112]

अर्थालम्बनयोश्चैत्यवन्दनादौ विभावनम् ।
श्रेयसे योगिनः स्थानवर्णयोर्यत्न एव च ॥५॥ ॥२१३॥

arthālambanayoścaitya-
vandanādau vibhāvanam ।
śreyase yoginah sthāna-
varṇayoryatna eva ca ॥5॥ ॥213॥

Meaning : Remembrance of meaning and symbolic *meditation* while playing salutations (to the idols) in the temple as also the endeavour for postures and letters are for the welfare of the contemplating monk (5) [213]

Notes : The meditating yogi (monk) should, first of all, *master postures* and then utterances of mystic

Meaning : The first two constitute operational yoga and the last three are concerned with knowledge. They all five exist as a rule in those who practise total abstinence but in others in a germinal form only. (2) [210]

Notes : The s'loka is an illustration of the sūtra "ज्ञानक्रियाभ्यां मोक्ष. ।"

The first two, namely, स्थान and वर्ण are concerned with क्रिया and the last three, अर्थ, आलम्बन and एकाग्र with ज्ञान. (2) [210]

कृपानिर्वेदसंवेगप्रशमोत्पत्तिकारिणः ।
भेदाः प्रत्येकमत्रेच्छाप्रवृत्तिस्थिरसिद्धयः ॥३॥ ॥२११॥

krpānirvedasamvega–
    praśamotpattikārinah ।
bhedāh pratyekamatrecchā–
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Meaning : Desire, activity, stability and attainment are the four varieties of each of the given (aforesaid) yogas and (they) cause compassion, fear (of the world), hankering (for salvation) and tranquility. (3) (211)

Notes : Compare :

अणुकंपा निव्वेओ संवेगो होइ तह य पसमुत्ति ।
एएसिं अणुभावा इच्छाईण जहासंखं ॥ (योगविंशिका)

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इच्छा तद्वत्कथाप्रीतिः प्रवृत्तिः पालनं परम् ।
स्थैर्यं बाधकभीहानिः सिद्धिरन्यार्थसाधनम् ॥४॥ ॥२१२॥

icchā tadvatkathāprītih
pravṛttih pālanam param ।
sthairyam bādhakabhīrhānih
siddhiranyārthasādhanam ॥4॥ ॥212॥

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कृपानिर्वेदसंवेगप्रशमोत्पत्तिकारिणः ।
भेदाः प्रत्येकमत्रेच्छाप्रवृत्तिस्थिरसिद्धयः ॥३॥ ॥२११॥

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prasamotpattikārinah ।
bhedāh pratyekamatrecchā–
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Meaning Desire, activity, stability and attainment are the four varieties of each of the given (aforesaid) yogas and (they) cause compassion, fear (of the world) hankering (for salvation) and tranquility. (3) (211)

Notes Compare

अणुकंपा निव्वेओ संवेगो होइ तह य पसमुत्ति ।
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स्थैर्यं बाधकभीहानि सिद्धिरन्यार्थसाधनम् ॥४॥ ॥२१२॥

icchā tadvatkathaprītih
pravṛttih palanam param ।
sthairyam badhakabhirhanih
siddhiranyarthasadhanam ॥4॥ ॥212॥

Meaning Desire means affection for tales, activity stands for observance, stability denotes absence of fear for transgression and attainment is equal to accomplishment of other auxiliary objects (4) (112)

Notes : इच्छा (Desire) प्रवृत्ति (*Activity*) स्थैर्य (Stability) and सिद्धि (Attainment) are the four varieties of yoga (4) [112]

अर्थालम्बनयोश्चैत्यवन्दनादौ विभावनम् ।
श्रेयसे योगिनः स्थानवर्णयोर्यत्न एव च ॥५॥ ॥२१३॥

arthalambanayoscaitya-
vandanadau vibhavanam ।
sreyase yoginah sthana-
varnayoryatna eva ca ॥5॥ ॥213॥

Meaning Remembrance of meaning and symbolic meditation while playing salutations (to the idols) in the temple as also the endeavour for postures and letters are for the welfare of the contemplating monk (5) [213]

Notes The meditating yogi (monk) should first of all master postures and then utterances of mystic

syllable as also the eulogies offered to the Tirthankaras and others He should deeply meditate on the meanings and significance of the स्तवन्s etc., etc He will thus be able to accomplish good to himself. (5) [213]

आलम्बनमिह ज्ञेयं द्विविधं रूप्यरूपि च ।
अरूपिगुणसायुज्ययोगोऽनालम्बनः परः ॥६॥ ॥२१४॥

ālambanamiha jñeyam
dvividham rūpyarūpi ca ।
arūpigunasayujya-
yogo'nālambanah parah ॥6॥ ॥214॥

Meaning : One, depending on a form and the other on a formless are the two kinds of meditational symbolism Identicfiation with the properties of the formless is a yoga, par excellence (6) [214]

Notes : The *yogi should select some form for* meditation and then should pass on to the meditation of the formless which is excellent of the two-support (आलम्बन) is necessary for the beginner Just as he progresses, he adopts a subtler method, the method of meditating on the virtues of the godlike Compare·

आलम्बण पि एय रूविमरूवि य इत्थ परमु त्ति ।
तग्गुणपरिणइरूवो सुहुमो अणालम्बणो णाम ॥
(Haribhadrasūri's Yogavimsikā) (6) [214]

प्रीतिभक्तिवचोऽसंगैः स्थानाद्यपि चतुर्विधम् ।
स्मादयोगयोगाप्तेर्मोक्षयोगः क्रमाद्भवेत् ॥७॥ ।२१५॥

pritibhaktivaco'sangaih
sthanadyapi caturvidham |
tasmādayogayogapter
moksayogah kramādbhavet ||7|| ||215||

Meaning : Affection, devotion, commandments and non-attachments are the four subdivisions of each of the five yogas (mentioned before) Therefore, the attainment of yoga through cessation of yoga (threefold activity, namely, mental, verbal, and actional) climaxes gradually into yoga called Moksa (Emancipation) (7) [215]

Notes : Five yogas (posture, letters, meaning, support and absence of support are the English words for स्थान, वर्ण, अर्थ, आलम्बन and अनालम्बन mentioned before) multiplied by four subdivisions of yoga, namely, इच्छा, प्रवृत्ति, स्थिरता and सिद्धि (Desire, activity, stability and attainment) become twenty. These twenty multiplied again by प्रीति, भक्ति, वचस् and असङ्ग *mentioned in the s'loka become* eighty (7) [215]

स्थानाद्ययोगिनस्तीर्थोच्छेदाद्यालम्बनादपि ।
सूत्रदाने महादोष इत्याचार्याः प्रचक्षते ॥८॥ ॥२१६॥

sthanādyayoginastīrtho-
cchedādyalambanādapi |
sūtradane mahādosa
ityācāryah pracaksate ||8|| ||216||

Meaning : The teachers say that it is a commission of a great sin to teach the canon to an undeserving who does not know the yoga such as the sthāna (postures) etc. even by taking recourse to an argument that if it not done like that Jainism will come to an end. (8) [216]

Notes : Yet the propagation of Jainism suffers but its canon must not be taught, with a view to propagating Jainism, to an undeserving who does not know even what स्थान *etc., the divisions and subdivisions of yoga, are.* (8) [216]



28

नियागः

(Sacrifice)

⁂ Central Idea ⁂

What is the real Sacrifice ? How should it be performed ? The author has defined and described it in clear terms in this *AṢTAKA. He has used the same* Terminology which is used in the orthodox Hindu Śāstras but with different implication and interpretation

卐

नियागः

NIYĀGAH

यः कर्म हुतवान् दीप्ते ब्रह्माग्नौ ध्यानधाय्यया ।
स निश्चितेन यागेन नियागप्रतिपत्तिमान् ॥१॥ ॥२१७॥

yaḥ karma hutavān dipte
brahmāgnau dhyandhayyayā ।
sa niscitena yagena
niyagapratipattimān ॥1॥ ॥217॥

Meaning : In a lighted fire of Brahma he, who has offered his actions with the Vedic Mantra in the form of meditation is, indeed, one who has performed sacrifice that is prescribed (1) [217]

Notes धायी means that Vedic Mantra in accompaniment with which the sacrificial fuel is offered or placed in the sacrificial fire

यज्ञ means concrete, material sacrifice and नियाग means abstract sacrifice (1) [217]

पापध्वंसिनि निष्कामे ज्ञानयज्ञे रतो भव ।
सावद्यैः कर्मयज्ञैः किं भूतिकामनयाऽऽविलैः ॥२॥ ॥२१८॥

papadhvansini niskame
jnanayajne rato bhava ।
savadyaih karmayajnaih kim
bhūtikamanaya 'vilaih ॥2॥ ॥218॥

Meaning : Be absorbed in the sacrifice of knowledge, which has the power to destroy sins and

which should be done without any hope of return. What purpose will be served by the sinful sacrifices of actions performed with the desire of worldly prosperity ? (2) [218]

Notes : There are two types of यज्ञ (sacrifice), namely सकाम and निष्काम. सकाम is performed by offering animals in the sacrifice in pursuance of the injunction, " भूतिकामः पशुमालभेत " in Hindu श्रुतिs but the Jaina Śāstras prescribe 'भावयज्ञ' in which sinful thoughts are to be offered. (2) [218]

वेदोक्तत्वान्मनः शुद्ध्या कर्मयज्ञोऽपि योगिनः ।
ब्रह्मयज्ञ इतीच्छन्तः श्येनयागं त्यजन्ति किं ॥३॥ ॥२१९॥

vedoktatvān manahśuddhyā
karmayajño'pi yoginah ।
brahmayajña itīcchantah
śyenayāgam tyajanti kim ॥3॥ ॥219॥

Meaning : Why do they, who argue that a ritualistic sacrifice is a sacrifice called Brahmayajña for an ascetic as it is performed with purity of mind as laid down in the Vedas, abandon the performance of sacrifice in which a falcon is offered ? (3) [219]

Notes : श्येन is falcon. If one argues that the कर्मयज्ञ is ब्रह्मयज्ञ because it is done with purity of mind as prescribed in the Vedas, why does he not do that कर्मयज्ञ in which falcon is offered and argue at the same time that he has done so with purity of mind ? Such a कर्मयज्ञ is not at all a ब्रह्मयज्ञ. (3) (219)

ब्रह्मयज्ञः परं कर्म गृहस्थस्याधिकारिणः ।
पूजादि वीतरागस्य ज्ञानमेव तु योगिनः ॥४॥ ॥२२०॥

brahmayajñaḥ paraṃ karma
grhasthasyādhikāriṇaḥ ।
pūjādi vītarāgasya
jñānameva tu yoginaḥ ॥4॥ ॥220॥

Meaning : For a layman who is authorized or qualified, only acts such as the worship etc. of the Detached (वीतराग) are a sacrifice called Brahmayajña but for an ascetic, knowledge is a Brahmayajña. (4) [220]

Notes : For a (Jaina) layman, the ब्रह्मयज्ञ is the actual worship of the वीतराग (the Detached) and for a योगी (Jaina monk), knowledge is the ब्रह्मयज्ञ. (4) [220]

भिन्नोद्देशेन विहितं कर्म कर्मक्षयाक्षमम् ।
क्लृप्तभिन्नाधिकारं च पुत्रेष्ट्यादिवदिष्यताम् ॥५॥ ॥२२१॥

bhinnoddeśena vihitam
karma karmakṣayākṣamam ।
klptabhinnādhikāram ca
putreṣṭyādivadiṣyatām ॥5॥ ॥221॥

Meaning : Activity prescribed in the scriptures with a different motive is not able to destroy the Karmas Take it as a sacrifice motivated with a different purpose just as a sacrifice performed for getting a son. (5) [221]

Notes : Any religious act done with a worldly motive can entitle the doer for its attainment but he cannot expect a total annihilation (कर्मक्षय). For a total annihilation one should do the religious act without any motive of a worldly gain. There is essential difference between पुण्यबंध and कर्मक्षय. (5) [221]

ब्रह्मार्पणमपि ब्रह्मयज्ञान्तर्भावसाधनम् ।
ब्रह्माग्नौ कर्मणो युक्त स्वकृतत्वस्मये हुते ॥६॥ ॥२२२॥

brahmārpanamapi brahma-
yajñāntarbhavasadhanam ।
brahmāgnau karmano yuktam
svakṛtatvasmaye hute ॥6॥ ॥222॥

Meaning In Brahmayajna, the means which is the internal thought should be offered It is proper that activity in the form of destruction of one's own egoism should be offered in the Brahmajñi (*the fire* of Brahma) (6) [222]

Notes The real ब्रह्मयज्ञ consists of the offering of one's own *thoughts, that is to say, the thoughts of* ego अनासक्त कर्म should be the motto स्मय means egoism स्वकृतत्वस्मय means egoism generated from one's own action or activity This स्मय should be sacrificed in the sacrifice (6) [222]

ब्रह्मण्यर्पितसर्वस्वो ब्रह्मदृग् ब्रह्मसाधनः ।
ब्रह्मणा जुह्वद्ब्रह्म ब्रह्मणि ब्रह्मगुप्तिमान् ॥७॥ ॥२२३॥
ब्रह्माध्ययननिष्ठावान् परब्रह्मसमाहितः ।
ब्राह्मणो लिप्यते नाघैर्नियागप्रतिपत्तिमान् ॥८॥ ॥२२४॥

brahmanyarpitasarvasvo
brahmadṛg brahmasadhanah ।
brahmana juhvadabrahma
brahmani brahmaguptimān ॥7॥ ॥223॥

brahmadhyayananisthāvan
parabrahmasamāhitah ।
brāhmano lipyate nāghair
niyagapratipattimān ॥8॥ ॥224॥

Meaning : A Brāhmana, who has offered everything to Brahma, who has his eyes fixed on Brahma, whose instrument is his knowledge of Brahma, who is offering ignorance as oblation in the sacrifice, who is protected by continence, whose faith is concentrated on the meditation on Brahma, whose mind is focussed in Super-Brahma, and who has undertaken to perform the sacrifice, is not soiled by sins. (7-8) [223-224]

Notes : A Brāhmaṇa, Śramana, Bhikṣu, or Nirgrantha is not besmeared with Karmas if he does the sacrifice fully concentrating his eyes on the Brahman meaning thereby that he should perform ब्रह्मयज्ञ in which his ego should be offered as oblation and then he is called a real sacrificer (नियागप्रतिपत्तिमान्). (7-8) [223-224]



29

भावपूजा

(Worship)

* Central Idea *

The author, in this ASTAKA enunciates the nature of abstract worship one should offer to God whose replica he is



[29]

भावपूजा

BHĀVAPŪJĀ

दयाम्भसा कृतस्नानः संतोषशुभवस्त्रभृत् ।
विवेकतिलकभ्राजी भावनापावनाशयः ॥१॥ ॥२२५॥

भक्तिश्रद्धानघुसृणोन्मिश्रपाटीरजद्रवैः ।
नवब्रह्माङ्गतो देवं शुद्धमात्मानमर्चय ॥२॥ ॥२२६॥

dayāmbhasā krtasnānah
santosaśubhavastrabhrt ।
vivektilakabhrājī
bhāvanāpāvanāśayah ॥1॥ ॥225॥

bhaktiśraddhānghusṛnon
miśrapātīrajadravaih ।
navabrahmāngato devam
śudhamātmānmarcaya ॥2॥ ॥226॥

Meaning : Worship the god who is in the form of your own Soul which is pure on account of ninefold chastity having bathed with the water of mercy, having dressed in auspicious clothes of contentment, having decorated the forehead with the forehead-mark of discrimination, having purified the purpose with good thoughts, and with sandal-wood paste mixed with saffron in the form of devotion and faith. (1-2) [225-226]

Notes : भ्राजी means one who is shining. घुसृण means saffron. पाटीरज means sandal-wood. नवब्रह्माङ्गतः means continence which is ninefold. त्रिकरण and योगत्रयं make ninefold purity. To do, to make others do and to approve doing through mind. So also through words and

so also through body. This makes nine नवकोटिविशुद्धि is another word for it (1-2) [225-226]

क्षमापुष्पस्रजं धर्मयुग्मक्षौमद्वयं तथा ।
ध्यानाभरणसारं च तदङ्गे निनिवेशय ॥३॥ ॥२२७॥

ksamāpuspasrajam dharma-
yugmaksaumadvayam tathā ।
dhyānābharanasāram ca
tadange viniveśaya ॥3॥ ॥227॥

Meaning . Put on its body the garland of flowers in the form of foregiveness, two silken garments in the form of twofold religion and costly ornaments in the form of meditation. (3) [227]

Notes : धर्मयुग्म *means twofold religion, noumenal and phenomenal, absolute and relative, theoretical and practical.* (3) [227]

मदस्थानभिदात्यागैर्लिखाग्रे चाष्टमङ्गलम् ।
ज्ञानाग्नौ शुभसंकल्पकाकतुण्डं च धूपय ॥४॥ ॥२२८॥

madasthānabhidātyāgair
likhāgre cāstamangalam ।
jñānāgnau śubhasankalpa-
kākatundam ca dhūpaya ॥4॥ ॥228॥

Meaning : In front (of that god), draw a sketch of eight auspicious things in the form of avoidance of eight types of vanities and throw an incense in the form of auspicious thoughts into the fire in the form of knowledge. (4) [228]

Notes : मद, egoism, is eightfold. It is generated by having a good body, noble family etc., etc It is vanity due to strength, knowledge of a superior type etc

अष्टमङ्गल means eight auspicious figures such as श्रीवत्स, स्वस्तिक, नन्द्यावर्त, मत्स्ययुगल, दर्पण, भद्रासन, सरावछ and कुंभ. (4) [228]

प्राग्धर्मलवणोत्तारं धर्मसंन्यासवह्निना ।
कुर्वन् पूरय सामर्थ्यराजन्नीराजनाविधिम् ॥५॥ ॥२२९॥

prāgdharmalavaṇottāram
dharmasaṁnyāsavahninā ।
kurvan pūraya sāmarthya-
rājannīrājanāvidhim ॥5॥ ॥229॥

Meaning : With the help of fire in the form of abandonment of औदयिक and क्षायोपशमिक भावs avoid or get rid of the salt in the form of the previous moods and finish the circumambulatory lamp-waving ceremony which is shining on account of the renunciation of triple activity. (5) [229]

Notes : How can religion (धर्म) be abandoned ? It means giving up of औदयिक and क्षायोपशमिक भावs (modes) *when the Aspirant enters* क्षायिक भाव *that is to say* क्षपक श्रेणि.

सामर्थ्ययोग consists of धर्मसंन्यास and योगसंन्यास. संन्यास means 'giving up'. धर्म here means औदयिक and क्षायोपशमिक. योग is triple activity. नीराजन means light-waving ceremony. (5) [229]

स्फुरन्मङ्गलदीपं च स्थापयानुभवं पुरः ।
योगनृत्यपरस्तौर्यत्रिकसंयमवान् भव ॥६॥ ॥२३०॥

sphuranmaṅgaladīpam ca
sthāpayānubhavam puraḥ ।
yoganṛtyaparastaurya-
trikasaṁyamavān bhava ॥6॥ ॥230॥

Meaning : Place in front the auspicious and shining lamp in the form of experience or realization. Be prepared for worshipping the dramatic performance in the form of cessation of threefold activity and observe self-control in the form of symphony of music, dance and instruments. (6) [230]

Notes : अनुभव *means experience or realization* (6) [230]

उल्लसन्मनसः सत्यघंटां वादयतस्तव ।
भावपूजारतस्येत्थं करक्रोडे महोदयः ॥७॥ ॥२३१॥

ullasanmanasaḥ satya-
ghaṇṭām vādayatastava ।
bhāvapūjāratasyettham
karakrode mahodayaḥ ॥7॥ ॥231॥

Meaning : Emancipation will be in the midst of his hands who is of increasingly jubilant mind, who is ringing the bell in the form of truth and who is absorbed in the mental worship. (7) [231]

Notes : करक्रोडे means in the midst of hands (7) [231]

द्रव्यपूजोचिता भेदोपासना गृहमेधिनाम् ।
भावपूजा तु साधूनामभेदोपासनात्मिका ॥८॥ ॥२३२॥

dravyapūjocitā bhedo-
pāsanā gṛhamedhinām ।
bhāvapūjā tu sādhūnām
abhedopāsanātmikā ॥8॥ ॥232॥

Meaning : For householders, external form of

worship in which non-identity is a predominant feature, is enjoined or is proper, while for monks, the internal worship of which identity is a characteristic symptom, is proper. (8) [232]

Notes : Merging of the self (worshipper's self) into the object worshipped is Identity. (8) [232]



30

ध्यानम्

(Meditation)

*** Central Idea ***

The author, in this ASTAKA, gives an outline of the Meditation in which one who meditates, the thing to be meditated upon and the process of meditation are all rolled in one. *He categorically* states that one, *who meditates* must be *self-controlled*.

Steady, calm *and cool*. He must have *mastered various* postures as *also the* art and science of *inhaling and exhaling* the breath.



[30]

ध्यानम्

DHYĀNAM

ध्याता ध्येयं तथा ध्यानं त्रयं यस्यैकतां गतम् ।
मुनेरनन्यचित्तस्य तस्य दुःखं न विद्यते ॥१॥ ॥२३३॥

dhyatā dhyeyam tatha dhyanam
trayam yasyaikatām gatam ।
muneranaoyacittasya
tasya duḥkham na vidyate ॥ 1 ॥ ॥ 233 ॥

Meaning No misery is existent for that monk whose mind is not focussed on anything else and in whom the meditator, the meditated and the meditation – all these three are totally identified (1) [233]

Notes : The art and science of meditation holds out a promise for him who performs it, having mastered it It is an infallible remedy for mental unrest which comes in the way of concentration (1) [233]

ध्याताऽन्तरात्मा ध्येयस्तु परमात्मा प्रकीर्तितः ।
ध्यानं चैकाग्र्यसंवित्तिः समापत्तिस्तदेकता ॥२॥ ॥२३४॥

dhyatā'ntaratmā dhyeyastu
paramatma prakirtitaḥ ।
dhyanam caikagryasamvittih
samāpattistadekatā ॥ 2 ॥ ॥ 234 ॥

Meaning : The Soul is the meditator, the Super-Soul is the meditated and feeling of concentration is the

meditation. Identification of these three is the climax or accomplishment par excellence. (2) [234]

Notes : समापत्ति is defined in the next stanza. The *Pravacanasāra mentions* :–

जो जाणदि अरिहंते दव्वत्त-गुणत्त-पज्जवत्तेहिं ।
सो जाणदि अप्पाणं मोहो खलु जादि तस्स लयं ॥

The विशेषावश्यक *says the same thing* :–

जं थिरमज्झवसाणं तं झाणं जं चलं तयं चित्तं ।
तं होज्ज भावणा वा अणुप्पेहा वा अहव चिंता ॥

('ध्यानशतक'; गाथा-२) (2) [234]

मणाविव प्रतिच्छाया समापत्तिः परात्मनः ।
क्षीणवृत्तौ भवेद् ध्यानादन्तरात्मनि निर्मले ॥३॥ ॥२३५॥

manāviva praticchāyā
samāpattih parātmanah ।
kṣinavṛttau bhaved dhyānād
antarātmani nirmale ॥ 3 ॥ ॥ 235 ॥

Meaning : Just as reflection takes place in a gem, it also occurs as regards the Super-Soul through meditation, *in the conscience which is pure and in* which all the thoughts have been stopped. (3) [235]

Notes : समापत्ति means attainment. Whose attainment ? The reply is Super-Soul's. How ? Through meditation. But of what type should be the conscience of the meditator ? It should be without वृत्तिs. So चित्तवृत्तिनिरोध is the main thing.

Compare :– मणेरिवाभिजातस्य, क्षीणवृत्तेरसंशयम् ।
तात्स्थ्यात्तदञ्जनत्वाच्च, समापत्तिः प्रकीर्तिता ॥ (3) [235]

आपत्तिश्च ततः पुण्यतीर्थकृत्कर्मबन्धतः ।
तद्भावाभिमुखत्वेन संपत्तिश्च क्रमाद्भवेत् ॥४॥ ॥२३६॥

āpattiśca tataḥ puṇya-
tīrthakṛtkarmabandhataḥ ।
tadbhāvābhimukhatvena
sampattiśca kramādbhavet ॥ 4 ॥ ॥ 236 ॥

Meaning : Near-attainment takes place due to meritoricus Karmic bondage capable of entitling one to Tīrthankara-hood and then actual attainment occurs gradually due to one's turning the attitude towards it. (4) [236]

Notes : उपापत्ति is near-attainment. (4) [236]

इत्थं ध्यानफलाद्युक्तं विंशतिस्थानकाद्यपि ।
कष्टमात्रं त्वभव्यानामपि नो दुर्लभं भवे ॥५॥ ॥२३७॥

ittham dhyānaphalādyuktam
viṁśatisthānakādyapi ।
kaṣṭamātram tvabhavyānām
api no durlabham bhave ॥ 5 ॥ ॥ 237 ॥

Meaning : Thus, on account of the fact that meditation yields fruit, the penance concerning the twenty items also is proper. The penance, even as a trouble, is not difficult for the never to get liberation—people in this world. (But they do not get the result as they do not know and do not do ध्यान) (5) [237]

Notes : Even the अभव्य (Never – to get-liberation-people) practise penance. But what of that ? It is merely a trouble so far as they are concerned as it

does not yield liberation to them For that समापत्ति (the definition of which is given in stanza (no 235) is a necessity If there is no ध्यान as such, there will be no result One who practises penance of any one of the twenty items and does ध्यान he fulfils his ultimate aim. So ध्यान is a must

Twenty items of आराधना are as follows –
(1) Tirthamkara, (2) Siddha (3) Pravacana (4) Guru, (5) Sthavira (6) Bahu ruta (7) Tapasvi, (8) Darsana, (9) Vinaya (10) Āvasyaka (11) Sila (12) Vrata, (13) Ksanalava Samadhi (14)Tapa Samadhi (15)Tyaga, (Concrete) (16) Tyaga (Abstract) (17) Vaiyavacca (18) Apūrvajnanagrahana (19) Srutabhakti and (20) Pravacana Prabhavana (5) [237]

जितेन्द्रियस्य धीरस्य प्रशान्तस्य स्थिरात्मनः ।
सुखासनस्य नासाग्रन्यस्तनेत्रस्य योगिनः ॥ ६ ॥ ॥ २३८ ॥
रुद्धबाह्यमनोवृत्तेर्धारणाधारया रयात् ।
प्रसन्नस्याप्रमत्तस्य चिदानन्दसुधालिहः ॥ ७ ॥ ॥२३९॥
साम्राज्यमप्रतिद्वन्द्वमन्तरेव वितन्वतः ।
ध्यानिनो नोपमा लोके सदेवमनुजेऽपि हि ॥ ८ ॥ ॥२४०॥

jitendriyasya dhirasya
prasantasya sthiratmanah ।
sukhasanasya nasagra –
nyastanetrasya yoginah ॥ 6 ॥ ॥ 238 ॥

rūddhabāhyamanovrttar
dhāranādharayā rayāt |
prasannasyāpramattasya
cidānandasudhālihah || 7 || || 239 ||

sāmrājyamapratidvandvam
antareva vitanvatah |
dhyānino nopama loke
sadevamanuje 'pi hi || 8 || || 240 ||

Meaning In this world of human beings as also in that of gods, there is none that can stand comparision with a meditating Yogi who has conquered all his senses, who is bold and quiet, who is firmly set spiritually who is comfortable in the posture he has adopted, who has focussed his eyes on the tip of the nose, who has stopped attitudes adopted by the external mind through sheer force of the continued concentration, who enjoys bliss, who is always cautious, who is licking the drops of nectar in the form of cosmic consciousness and bliss, and who in his conscience is expanding the supreme sovereignty which is without any antagonist (6–7–8) [238 – 239 – 240]

Notes सदेवमनुजे means inhabited by gods and human beings. (8) [240]

卐

31

तपः

(Penance)

❁ Central Idea ❁

Body should not be the target for penance. Its aim should be the वासनाs, desires There are two divisions of the penance, namely, external and internal. It is the latter, which the author recommends, though he does not denounce the former.

卐

[31]

तपः

TAPAḤ

ज्ञानमेव बुधाः प्राहुः कर्मणां तापनात् तपः ।
तदाभ्यंतरमेवेष्टं बाह्यं तदुपबृंहकम् ॥१॥ ॥२४१॥

jñanameva budhāh prāhuh
    karmanām tāpanāt tapah ।
tadābhyantaramevestam
    bahyam tadupabrmhakam ॥ 1 ॥ ॥ 241 ॥

Meaning : Because penance destroys the karmas by heating them, the wise call it knowledge only. That also is desirable if it is internal The external is merely supportive. (1) [241]

Notes : "कर्मणा तापनात् तपः।" This means that ज्ञान (knowledge) by itself is penance. अनशन (fasting) is बाह्य तप (External penance) while प्रायश्चित्त (Expiation) is internal penance The external penance is useful inasmuch as it supports the internal Therefore, mere consuming the body is not acceptable to the author. Compare this with "नज्झाणसमो तवो नत्थि।" *(1) [241]*

आनुश्रोतसिकी वृत्तिर्बालानां सुखशीलता ।
प्रातिश्रो तसिकी वृत्तिर्ज्ञानिनां परमं तपः ॥२॥ ॥२४२॥

ānus otasiki vrttir
    bālānām sukhasilatā ।
prātisrotasiki vrttir
    jñāninām paramam tapah ॥ 2 ॥ ॥ 242 ॥

Meaning : The attitude of the ignorant which takes the things in its own stride is pleasure-seeking while that of the wise is itself a great penance as it confronts the things which, where and when it should (2) [242]

Notes : The instinct to imitate (जणेण सद्धिं होक्खामि) is not desirable as it is pleasure-seeking People are most pleasure loving and therefore, they do not go in for penance But that is the attitude of the ignorant The wise will go against this popular trend and will opt for penance (2) [242]

धनार्थिना यथा नास्ति शीततापादि दुस्सहम् ।
तथा भवविरक्ताना तत्त्वज्ञानार्थिनामपि ॥ ३ ॥ ॥२४३॥

dhanarthinām yatha nasti
sitatapadi dussaham ।
tatha bhavaviraktanam
tatvajnanarthinamapi ॥ 3 ॥ ॥ 243 ॥

Meaning Just as cold heat etc. are not unbearable to those who are after money they are also not unbearable to those who are detached from the world as well as to those who are philosophers (3) [243]

Notes तत्त्वज्ञानार्थिन् means one whose aim is to know the Reality (3) [243]

सदुपायप्रवृत्तानामुपेयमधुरत्वतः ।
ज्ञानिना नित्यमानन्दवृद्धिरेव तपस्विनाम् ॥४॥ ॥२४४॥

sadupayapravrttanām
upeyamadhuratvatah ।
jnaninam nityamananda
vrddhireva tapasvinam ॥ 4 ॥ ॥ 244 ॥

Meaning : Those who are practising penance and have got superior type of knowledge continually enjoy the bliss as they employ good remedies or are engaged in noble activities and also because their goal is pure (4) [244]

Notes : उपेयनधुरत्वत means due to the excellent nature of their aim Not merely तपस्विन् as also not merely ज्ञानिन But ज्ञानिन् who is तपस्विन् and तपस्विन् who is ज्ञानिन्— such a one can enjoy the bliss which goes on increasing Compare this with the following sloka of 'वैराग्यरति' – "रते समाधावरति क्रियासु, नात्यन्तनीमास्वनि योगिना स्यात् । अनाकुला वह्निकणाशनेऽपि न किं सुधापानगुणाच्चकोरा ॥" (4) [244]

इत्थं च दुःखरूपत्वात् तपो व्यर्थमितीच्छताम् ।
बौद्धानां निहता बुद्धिर्बौद्धानन्दापरिक्षयात् ॥५॥ ॥२४५॥

ittham ca duhkharūpatvāt
tapo vyarthamiticchatām |
bauddhānām nihatā budhir
bauddhanandāparıksayāt || 5 || || 245 ||

Meaning The belief of the Bauddhas who wish that penance is useless as it involves unhappiness needs refuted because the internal bliss born of intellect is continually there. (5) [245]

Notes : The Bauddhas believe that penance is useless as it involves physical torture Contrary is the belief of our author who says that while practising penance, the stream of internal pleasure is flowing Compare . दुःखात्मकं तपः केचिन्मन्यन्ते तन्न युक्तिमत् ।
कर्मोदयस्वरूपत्वात् बलीवर्दादिदुःखवत् ॥

This is contradicted by Haribhadrasūri in the following stanza :–

विशिष्टज्ञानसंवेगशमसारमतस्तपः ।
क्षायोपशमिकं ज्ञेयमव्याबाधसुखात्मकम् ॥ (5) [245]

यत्र ब्रह्म जिनार्चा च कषायाणां तथा हतिः ।
सानुबन्धा जिनाज्ञा च तत्तपः शुद्धमिष्यते ॥६॥ ॥२४६॥

yatra brahma jinārcā ca
kaṣāyāṇām tathā hatiḥ।
sānubandhā jinājñā ca
tattapaḥ śuddhamiṣyate ॥ 6 ॥ ॥ 246 ॥

Meaning : That penance in which continence is (daily) on an increase, in which there is full scope of Jina's worship, in which the passions get destroyed and in which the Jina's Commandments are binding, is expected to be pure (6) [246]

Notes : सानुबन्धा means 'binding' Read "आज्ञाऽऽराद्धा विराद्धा च शिवाय च भवाय च ।" (6) [246]

तदेव हि तपः कार्यं दुर्ध्यानं यत्र नो भवेत् ।
येन योगा न हीयन्ते क्षीयन्ते नेन्द्रियाणि च ॥७॥ ॥२४७॥

tadeva hi tapaḥ kāryam
durdhyānam yatra no bhavet।
yena yogā na hīyante
kṣīyante nendriyāṇi ca ॥ 7 ॥ ॥ 247 ॥

Meaning : That penance is to be practised where there is no (possibility of) evil meditation where threefold activity—mental, verbal, and physical—would

not decrease and where sense-organs would not diminish in their power (7) [247]

Notes There should be no evil thoughts There should be no paralysis of the threefold activity. And there should be no decrease in the agility and power of the sense-organs If these conditions are satisfied, penance is ideal, bonafide It is said –

सो उ तवो कायव्वो जेण मणो मंगुलं न चिंतेइ ।
जेण न इंदियहाणी जेण य जोगा न हायन्ति ॥ (7)[247]

मूलोत्तरगुणश्रेणिप्राज्यसाम्राज्यसिद्धये ।
बाह्यमाभ्यन्तरं चेत्थ तपः कुर्यान्महामुनिः ॥८॥ ॥२४८॥

mūlottargunaśreṇi –
prajyasamrajyasiddhaye |
bahyamābhyantaram cettham
tapah kuryānmahāmunih || 8 || || 248 ||

Meaning : In order to acquire sovereign monarchy consisting of two classes of principal merits and subordinate merits, the great monk should in this manner practise external as well as internal penance (8) [248]

Notes Right Knowledge (सम्यग्ज्ञान), Right Faith (सम्यग्दर्शन), Right Character (सम्यक्चारित्र), observance of the five major vows (प्राणातिपात विरमण, मृषावाद विरमण, अदत्तादान विरमण, मैथुन विरमण and परिग्रह विरमण)—these constitute मूलगुण (Basic virtues) Five types of carefulness (ईर्या, भाषा, एषणा, आदान, निक्षेप, उत्सर्ग) three types of activity (मनोयोग, वचनयोग, काययोग), tenfold religion to be observed by the monk and twelvefold penance constitute subsidiary virtues (उत्तरगुण) (8) [248]

卐

32

सर्वनयाश्रयः

(Synthesis of all view points)

✲ *Central Idea* ✲

The author is all out for synthetic approach to all the things under the sun.

卐

[32]

सर्वनयाश्रयः

SARVANAYĀŚRAYAH

धावन्तोऽपि नयाः सर्वे स्युर्भावे कृतविश्रमाः ।
चारित्रगुणलीनः स्यादिति सर्वनयाश्रितः ॥१॥ ॥२४९॥

dhāvanto'pi nayāh sarve
syurbhave krtavisramāh ।
cāritragunalinah syad
iti sarvanayāsritah ॥ 1 ॥ ॥ 249 ॥

Meaning : All the view-points have their own separate organization that is to say, run on their own lines and they all take shelter in (the intrinsic) nature of things Therefore, the monk, drawing on all the view points remains absorbed in his own character (1) [249]

Notes To show regard for one view point and disregard for the other becomes a cause for the breach of character The monk or any one of an ideal character, should take a synthetic view or should be even-minded, otherwise there is a danger to his character

There are seven Nayas, namely - नैगम, संग्रह, व्यवहार, ऋजु, शब्द, समभिरूढ and एवंभूत (1) [249]

पृथग्नयाः मिथः पक्षप्रतिपक्षकदर्थिताः ।
समवृत्तिः सुखास्वादी ज्ञानी सर्वनयाश्रितः ॥२॥ ॥२५०॥

pṛthagnayah mithah pakṣa –
pratipakṣakadarthitah ।
samavṛttih sukhasvādi
jñānī sarvanayāśritah ॥ 2 ॥ ॥ 250 ॥

Meaning . All the view-points taken separately suffer mutually from refutation and counter refutation The wise person, enjoying the taste of happiness due to equanimity, (ultimately) depends on all the view – points (2) [250]

Notes : To adopt one particular view-point and reject the other is to land one's ownself into trouble One should be equanimous Compare –

[illegible] ।
[illegible] ॥ (2) [250]

नाप्रमाणं प्रमाणं वा सर्वमप्यविशेषितम् ।
विशेषितं प्रमाणं स्यादिति सर्वनयज्ञता ॥३॥ ॥२५१॥

napramānam pramānam va
sarvamapyaviśesitam ।
viśesitam pramanam syād
iti sarvanayajñatā ॥ 3 ॥ ॥ 251 ॥

Meaning : If the statements are absolute, they are neither exclusively authoritative, nor exclusively unauthoritative But if the statement is relative, it is authoritative This is called the (real) knowledge of all view-points (Nayas) (3) [251]

Notes : This is corroborated by the following sloka –
[illegible] ।
[illegible] ॥ ([illegible] – [illegible])
'[illegible]' also states the same thing –
[illegible] ।
[illegible] ॥ ([illegible] – [illegible]) ([illegible]) [251]

लोके सर्वनयज्ञाना ताटस्थ्यं वाऽप्यनुग्रहः ।
स्यात् पृथग्नयमूढाना स्मयार्तिर्वाऽतिविग्रहः ॥४॥ ॥२५२॥

loke sarvanayajñanam
tātasthyam va'pyanugrahah ।
syat prthagnay ımūdhanam
smayartırva tıvigrahah ॥ 4 ॥ ॥ 252 ॥

Meaning Those who are in this world respectful to all the view points (Nayas) are either neutral or obliging But if they take into account only one point of-view they suffer either from the agony of egoism or mental distress (4) [252]

Notes : He only is happy, who draws his conclusion taking into account all the view points while he who is partial to one and blind to the other, is unfailingly miserable

मूढ means deluded. स्मय is egoism and अतिविग्रह stands for distress (4) [252]

श्रेयः सर्वनयज्ञाना विपुलं धर्मवादतः ।
शुष्कवादाद्विवादाच्च परेषा तु विपर्ययः ॥५॥ ॥२५३॥

sreyah sarvanayajñanām
vipulam dharmavādatah ।
suskavadadvivadacca
paresam tu viparvayah ॥ 5 ॥ ॥ 253 ॥

Meaning A great good accrues to those who talk about religious things respecting or knowing all the view-points But the reverse only happens in the cases of those who do not do so either from idle talks or from controversial discussions (5) [253]

Notes · Discussion of religious matters, if attempted with synthesis of all stand-points, does good, very much good. But if one behaves in a different manner, he is said to be simply wrangling and his effort is unproductive (5) [253]

प्रकाशितं जनानां यैर्मतं सर्वनयाश्रितम् ।
चित्ते परिणतं चेदं येषां तेभ्यो नमो नमः ॥६॥ ॥२५४॥

prakāsitam janānām yair
matam sarvanayāsritam ।
citte parinatam cedam
yesām tebhyo namo namah ॥ 6 ॥ ॥ 254 ॥

Meaning . Repeated bows to those who have declared or expounded to the people religious truths showing regard to all the view-points taken together and whose minds are pervaded by these religious truths (6) [254]

Notes : The same thing is told, though differently, in the book called 'भवभावना' :-

भद्दं बहुसुयाण बहुजणसंदेहपुच्छणिज्जाणं ।
उज्जोइयभुवणाणं झीणंमि वि केवलमयंके ॥ (6) [254]

निश्चये व्यवहारे च त्यक्त्वा ज्ञाने च कर्मणि ।
एकपाक्षिकविश्लेषमारूढाः शुद्धभूमिकाम् ॥७॥ ॥२५५॥

अमूढलक्ष्याः सर्वत्र पक्षपातविवर्जिताः ।
जयन्ति परमानन्दमयाः सर्वनयाश्रयाः ॥८॥ ॥२५६॥

niscaye vyavahare ca
tyaktva jnane ca karmani I
ekapaksikavislesam
arudhah suddhabhumikam II 7 II II 255 II
amudhalaksyah sarvatra
paksapatavivarjitah I
jayanti paramananda
mayah sarvanayasrayah II 8 II II 256 II

Meaning Those who have given up one-sided adherence to either noumenal view-point or phenomenal view point or to knowledge or action, and have attained pure state of thought are victorious as they are not in delusion regarding their aim, are devoid of partiality everywhere are saturated with extreme bliss and are depending on all the view points (taken collectively) (7 8) [255-256]

Notes एकपाक्षिकविश्लेष means delusion inhering in one-sided view

These two stanzas eulogize those who are even-minded to all the नयs (view-points) (7-8) [255-256]



॥ विषयक्रमनिर्देशः ॥
VIṢAYAKRAMA-NIRDEŚAḤ
(Contents)

पूर्णो मग्नः स्थिरोऽमोहो ज्ञानी शांतो जितेन्द्रियः ।
त्यागी क्रियापरस्तृप्तो निर्लेपो निःस्पृहो मुनिः ॥१॥ ॥२७५॥

pūrno magnaḥ sthiro'moho
jñānī śānto jitendriyaḥ ।
tyāgī kriyāparastrupto
nirlepo niḥsprho muniḥ ॥1॥ ॥257॥

Meaning : The monk is perfect, absorbed in self, stable in threefold activities, without delusion or infatuation, erudite, calm, controlled, charitable, intent on activities, contented, unattached, desireless, and devoted to the observance of silence. (1) [257]

Notes : निर्लेप and निःस्पृह point to two different things. One can have desire but is not sullied by it (निर्लेप) while one can have no desire at all (निःस्पृह) (1) [257]

विद्याविवेकसंपन्नो मध्यस्थो भयवर्जितः ।
अनात्मशंसकस्तत्त्वदृष्टिः सर्वसमृद्धिमान् ॥२॥ ॥२५८॥

vidyāvivekasampanno
madhyastho bhayavarjitaḥ ।
anātmaśansakastattva–
drstiḥ sarvasamṛddhimān ॥2॥ ॥258॥

Meaning (He is) learned, discriminating, neutral, fearless, not given to self-praising, possessing philosophical insight, and having all-round spiritual, wealth (2) [258]

Notes · विद्या (erudition) should be distinguished from ज्ञान (scriptural knowledge or knowledge of the soul) Secular and spiritual are the proper words समृद्धि here means spiritual, and not material, wealth (2) [258]

ध्याता कर्मविपाकानामुद्विग्नो भववारिधेः ।
लोकसंज्ञाविनिर्मुक्तः शास्त्रदृग् निष्परिग्रहः ॥३॥ ॥२५९॥

dhyatī karmavipākanam
udvigno bhavavaridheh |
lokasañjñavinirmuktah
śastradrg nisparigrahah ||3|| ||259||

Meaning He ponders over the result of the karmic deeds is disgusted with the ocean in the form of birth or existence is devoid of world-consciousness fixes his mind on scriptures and is possessionless (3) [259]

Notes तत्त्वदृग् in the previous sloka and शास्त्रदृग् in the present sloka should be differentiated by taking the former to mean philosophical item and the latter, scriptural (3) [259]

शुद्धानुभववान् योगी नियागप्रतिपत्तिमान् ।
भावार्चाध्यानतपसां भूमिः सर्वनयाश्रयः ॥४॥

suddhanubhavavan yogi
niyāgapratipattimān |
bhāvārcādhyan itapasām
bhūmih sarvanayāśrayah ||4|| ||260 |

Meaning : He is having pure experience, a yogi, performs the ideal sacrifice (यज्ञ), is the receptacle of real worship, of meditation, of the penance, and of all the view-points (4) [260]

Notes : योगी is he who employs the three-fold instruments of mind, speech and body in an ideal manner. नियाग is a sacrifice which is performed to get emancipation and not for wordly gains भूमि: means abode. The monk is the abode of emotional (not formal) worship, that is to say, he worships in an emotional manner and not merely in a formal manner. (4) [260]



॥ उपसंहारः ॥
UPASAMHĀRAḤ
(Conclusion)

स्पष्टं निष्टङ्कितं तत्त्वमष्टकैः प्रतिपन्नवान् ।
मुनिर्महोदयं ज्ञानसारं समधिगच्छति ॥१॥ ॥२६१॥

spastam nistankitam tattvam
astakaih pratipannavan ।
munirmahodayam jñana
saram samadhigacchati ॥1॥ ॥261॥

Meaning The monk who has grasped the real significance of the basic truth clearly determined in the Astakas will acuqire the substance of knowledge which is very elevating (1) [261]

Notes ज्ञानसार, besides its obvious meaning of "substance of knowledge", also indirectly points to ज्ञानसार, the book itself. *Wherever this phrase is used in the* Astakas, it has these two meanings compare –

सामाइयमाइअ सुअनाण जाव बिंदुसाराओ ।
तस्स वि सारो चरण सारो चरणस्स निव्वाण ॥

The res lt of the character is absolution and the character is the result of the scriptural knowledge beginning from सामाइय and ending in बिंदुसार the fourteenth पूर्व (1) [261]

निर्विकारं निराबाधं, ज्ञानसारमुपेयुषाम् ।
विनिवृत्तपराशाना मोक्षोऽत्रैव महात्मनाम् ॥२॥ ॥२६२॥

nirvikāram nirābadham
jñānasāramupeyuṣām |
vinivṛttaparāśānām
mokṣo'traiva mahatmanām ||2|| ||262||

Meaning Those great persons who have concentrated on the substance of knowledge which is devoid ot uncertainties and annoying elements as also who have left off all hope of other objects, get emancipation here and now (2) [262]

Notes : What is the substanc of knowledge, the result of knowledge which is decisive and unannoying ? Naturally, it is emancipation here and now निर्विकार and निराबाध, when applied to the book ज्ञानसार, mean flawless and easily acceptable

अन्योऽहं स्वजनात् परिजनात् विभवाच्च शरीरकाच्चेति ।
यस्य नियता मतिरिह न बाधते तस्य शोककलि ॥

He, who thinks himself different from everything is never aggrieved (2) [262]

चित्तमार्द्रीकृत ज्ञानसारसारस्वतोर्मिभिः ।
नाप्नोति तीव्रमोहाग्निप्लोषशोषकदर्थनाम् ॥३॥ ।२६३॥

cittamardrikṛtam jñāna-
sarasarasvatormibhih |
nāpnoti tivramohagni-
plosasosakadarthanām ||3|| ||263||

Meaning : The mind which has been made wet by the literary, waves emerging as if it were from the essence of knowledge, is not afflicted by the drying up by the fire of strong infatuation (3) [263]

Notes : ज्ञानसार, meaning essential knowledge, protects one from infatuation. The book ज्ञानसार also saves the mind which is once cooled by it fror dried up by the fire of delusion or infatuation

अचिन्त्या काऽपि साधूनां ज्ञानसारगरिष्ठता ।
गतिर्ययोर्ध्वमेव स्यादधःपातः कदाऽपि न ॥

acintyā kā'pi sādhūnām
jñānasāragaristhatā |
gatiryayordhameva syād
adhahpātah kadā'pi na ||4

Meaning The destruction of the distress accomplished through religious acts and activities, is just like the powder of the dead frog's body But the same, accomplished through the essential knowledge (ज्ञानसार can also mean, as said before, the book having the title ज्ञानसार that is to say the present book itself) is just like the burnt powder of the dead frogs body. (5) [265]

Notes It is believed that the rain, fallen over the powder of the dead body of the frog recreates it, while, it cannot if it falls over the same powder of the dead body of the frog, if the powder is burnt The substance of the statement is that क्रिया temporarily destroys the Karmas while ज्ञान permanently (5) [255]

ज्ञानपूता परेऽप्याहुः क्रिया हेमघटोपमाम् ।
युक्तं तदपि तद्भावं न यद् भग्नाऽपि सोज्झति ॥६॥ ॥२६६॥

jnanapūtam pare'pyahuh
kriyam hemaghatopamam ।
yuktam tadapi tadbhavam
na yad bhagna pi sojjhati ॥6॥ ॥266 ।

Meaning Religious act or activity, purified by knowledge receives the appelation of the pitcher of gold as advanced by some And it is true also because gold that is to say knowledge remains even if the religious act or activity goes in vain (6) [266]

Notes Even if the golden pitcher is destroyed, gold remains so also any religious act or activity done

Notes ज्ञानसार, meaning essential knowledge, protects one from infatuation. The book ज्ञानसार also saves the mind which is once cooled by it from being dried up by the fire of delusion or infatuation (3) [263]

अचिन्त्या काऽपि साधूना ज्ञानसारगरिष्ठता ।
गतिर्यर्योर्ध्वमेव स्यादधःपातः कदाऽपि न ॥४॥ ॥२६४॥

acintya ka'pi sadhunam
jñānasaragaristhata ।
gatiryayordhameva syad
adhahpatah kada'pi na ॥4॥ ॥264॥

Meaning The heaviness obtained by the monks on account of the (possession of) substance of knowledge is incomprehensible because thereby the movement will be upward and never downward (4) [264]

Notes A person who has got the weight should naturally speaking go down because he has become heavy But in the case of the heaviness caused by the substantial knowledge he will move up It is wonderful He will never go down It means to be heavy by the burden of knowledge is self-elevating It will never be the cause of one's fall (4) [264]

क्लेशक्षयो हि मण्डूकचूर्णतुल्यः क्रियाकृतः ।
दग्धतच्चूर्णसदृशो ज्ञानसारकृतः पुनः ॥५॥ ॥२६५॥

klesaksayo hi manduka–
cūrnatulyah kriyakrtah ।
dagdhataccūrnasadrso
jnanasarakrtah punah ॥5॥ ॥265॥

Meaning The destruction of the distress accomplished through religious acts and activities, is just like the powder of the dead frog's body But the same, accomplished through the essential knowledge (ज्ञानसार can also mean, as said before, the book having the title ज्ञानसार that is to say the present book itself) is just like the burnt powder of the dead frogs body. (5) [265]

Notes It is believed that the rain fallen over the powder of the dead body of the frog, recreates it, while, it cannot if it falls over the same powder of the dead body of the frog, if the powder is burnt The substance of the statement is that क्रिया temporarily destroys the Karmas while ज्ञान permanently (5) [255]

ज्ञानपूता परेऽप्याहुः क्रिया हेमघटोपमाम् ।
युक्तं तदपि तद्भावं न यद् भग्नाऽपि सोज्झति ॥६॥ ॥२६६॥

jnanapūtam pare pyahuh
kriyam hemaghatopamam ।
yuktaṁ tadapi tadbhavam
na yad bhagna pi sojjhati ॥6॥ ॥266 ।

Meaning Religious act or activity, purified by knowledge receives the appelation of the pitcher of gold as advanced by some And it is true also because gold that is to say knowledge remains even if the religious act or activity goes in vain (6) [266]

Notes Even if the golden pitcher is destroyed gold remains so also any religious act or activity done

with knowledge will not completely go in vain, because after all knowledge will remain, though activity might have gone in vain Mechanically performed religious act or activity has no meaning It is sheer waste परे stands for Buddhists and others (6) [266]

क्रियाशून्यं च यज्ज्ञानं ज्ञानशून्या च या क्रिया ।
अनयोरन्तरं ज्ञेयं भानुखद्योतयोरिव ॥७॥ ॥२६७॥

kriyāsunyam ca yajjñanam
jnānasūnya ca ya kriya ।
anayorantaram jñeyam
bhānukhadyotayoriva ॥7॥ ॥267॥

Meaning Between the knowledge without religious activity and religious activity without knowledge there is as much difference as there is between the sun and butterfly (7) [267]

Notes This sloka requires some serious under standing otherwise it is likely to be misinterpreted *One must have the knowledge that a particular* religious activity is beneficial It does not matter if he is unable to do it due to some reason or the *other Knowledge and knowledge only without the* corresponding activity to back it or to justify it is not what is advocated here in this sloka But in between the two, ज्ञान and क्रिया, ज्ञान *is more* important erefore it is likened with भानु (Sun) in the (7) [267]

चारित्रं विरतिः पूर्णा ज्ञानस्योत्कर्ष एव हि ।
ज्ञानाद्वैतनये दृष्टिर्देया तद्योगसिद्धये ॥८॥ ॥२६८॥

cāritraṁ viratiḥ pūrṇā
jñānasyotkarṣa eva hi ।
jñānādvaitanaye dṛṣṭir
deyā tadyogasiddhaye ॥8॥ ॥268॥

Meaning : Total cessation from sinful activities which, in other words, is a bonafide character is nothing but the very climax of knowledge Attention should be focussed on the complete identity of knowledge with the bonafide conduct (चारित्र). (8) [268]

Notes : *Pure knowledge is excellent conduct and vice versa There is no distinction as such between highest type of knowledge and highest type of character, conduct* चारित्र *After all, knowledge (* ज्ञान *) 'is* क्रिया. *Mechanical religious act or activity may not be knowledge. But knowledge is, indeed, religious act or activity. This must never be forgotten* (8) [268]

॥ प्रशस्तिः ॥
PRAŚASTIḤ
(Colophan)

सिद्धिं सिद्धपुरे पुरन्दरपुरस्पर्धावहे लब्धवां-
श्चिद्दीपोऽयमुदारसारमहसा दीपोत्सवे पर्वणि ।
एतद्भावनभावपावनमनश्चञ्चच्चमत्कारिणा,
तैस्तैर्दीपशतैः सुनिश्चयमतैर्नित्योऽस्तु दीपोत्सवः ॥१॥ ॥२६९॥

siddhim siddhapure purandarapura-
spardhavahe labdhavān,
sciddipo'yamudarasāramahasa
dipotsave parvani ।
etadbhavanabhāvapavanamanas
cañcaccamatkarinam,
taistairdipaśataih suniscayamatair
nityo'stu dipotsavah ॥ 1 ॥ ॥269॥

Meaning This lamp of light, came to a finis in Siddhapura vying with the city of the lord of gods on the Diwali day. May the festivity of illuminating lamps take place eternally, through hundreds of lamps in the form of well-settled philosophical ideologies, in the minds of the people who are wonder-struck and whose minds are hallowed on account of the sacredness of the ruminations of model pious thoughts (1) [269]

Notes सिद्धपुर is Anahillapurapatana, where Siddharāja once ruled दीपोत्सव is दीवाली (1) [269]

केषाञ्चिद्विषयज्वरातुरमहो चित्तं परेषां विषा-
वेगोदर्ककुतर्कमूर्च्छितमथान्येषां कुवैराग्यतः ।
लग्नालर्कमबोधकूपपतितं चास्ते परेषामपि,
स्तोकानां तु विकारभाररहितं तज्ज्ञानसाराश्रितम् ॥२॥ ॥२७०॥

kesāñcidvisayajvarāturamaho
cittam paresām visā–
vegodarkakutarkamūrcchitam
athānyesām kuvairāgyatah ।
lagnālarkamabodhakūpapatitam
caste paresāmapi,
stokānām tu vikārbhāraranitam
tajjñānasārāśritam ॥2॥ ॥270॥

Meaning : Oh ! The minds of some are afflicted with the pleasures of the senses, those of others are thrown in a swoon by illogical reasoning caused by the swift and intense spreading of virulent poison, while those of still others are overcome with the; hydrophobia of misconceived renunciation just resembling that of the barking dogs caught up by the rabies. There are also some who have gone down deep into the abyss of ignorance. Only those of the very few are pure because of the influence of the essence of knowledge as they are dispossessed of evil passions. (2) [270]

Notes : ज्ञानसार here also means "the essence of knowledge" as well as "the book ज्ञानसार." (2) [270]

जातोद्रेकविवेकतोरणततौ धावल्यमातन्वति,
हृद्गेहे समयोचिते प्रसरति स्फीते च गीतध्वनौ ।
पूर्णानन्दघनस्य किं सहजया तद्भाग्यभङ्ग्याऽभव-
न्नैतद्ग्रन्थमिषात्करग्रहमहश्चित्रश्चरित्रश्रियः ॥३॥ ॥ २७१ ॥

jatodrekavivekatoranatatau
dhāvalyamatanvati,
hrdgehe samayocite prasarati
sphite ca gitadhvanau |
pūrnānandaghanasya kim sahajayā
tadbhāgyabhangya bhava-
nnaitadgranthamisātkaragrahamahas
citras caritrasriyah ||3|| ||271||

Meaning In the house of the heart, where there is spread a flowery arch in the form of ever increaasing discrimination where there is brightness of evergrowing intensity and where there is melodious sound of music befitting the occasion and becoming massive and voluminous (every moment) a great wonder in the form of a wed lock ceremony has taken place between the soul enjoying perfect bliss and the goddess (consort) in the form of *ideal* conduct due to natural stroke of good luck (of the aspirant) under the pretext of this book, ज्ञानसार (3) [271]

Notes रणित means loud and distinct मिषात् means under the pretext of (3) [271]

भावस्तोमपवित्रगोमयरसैर्लिप्तेव भूः सर्वतः,
संसिक्ता समतोदकैरथ पथि न्यस्ता विवेकस्रजः ।
अध्यात्मामृतपूर्णकामकलशश्चक्रेऽत्र शास्त्रे पुरे,
पूर्णानन्दघने पुरं प्रविशति स्वीयं कृतं मङ्गलम् ॥४॥ ॥२७२॥

bhavastomapavitragomayarasair
liptaiva bhūh sarvatah,
samsikta samatodakairatha pathi
nyastā vivekasrajah |

adhyātmāmṛtapūrṇakāmakalaśaś
cakre'tra śāstre pure,
pūrṇānandaghane purāṁ praviśati
svīyaṁ kṛtaṁ maṅgalam ||4|| ||272||

Meaning : In this city in the form of the book called Jñānasāra (ज्ञानसार), the ground is overspread with the liquid of cow-dung in the form of a number of noble sentiments, is sprinkled over with the water of equipoise and on its roads garlands in the form of discrimination are placed as also (as you go further) in front, a pitcher filled with the nectar of spiritualism is also put. When a soul, overflowing with joyful bliss, enters this city in the form of the present book called Jñānasāra (ज्ञानसार), it will only be accomplishing its own supreme and auspicious good. (4) [272]

Notes : स्तोम means a multitude, a number. (4) [272]

गच्छे श्रीविजयादिदेवसुगुरोः स्वच्छे गुणानां गणैः,
प्रौढिं प्रौढिमधाम्नि जीतविजयप्राज्ञाः परामैयरुः ।
तत्सातीर्थ्यभृतां नयादिविजयप्राज्ञोत्तमानां शिशोः,
श्रीमन्न्यायविशारदस्य कृतिनामेषा कृतिः प्रीतये ॥५॥ ॥२७३॥

gacche śrīvijayādidevasuguroḥ
svacche guṇānāṁ gaṇaiḥ,
prauḍhiṁ prauḍhimadhāmni
jītavijayaprājñāḥ parāmaiyaruḥ |
tatsātīrthyabhṛtāṁ Nayādivijaya-
prājñottamānāṁ śiśoḥ,
Śrīmannyāyaviśāradasya kṛtinām-
eṣā kṛtiḥ prītaye ||5|| ||273||

Meaning A Pandit Muni named Jitavijaya, of very great importance, flourished in the Gaccha of sri Vijayadevasūri, which was spotless on account of numerous merits Of all the works authored by Nyāyavisārada who was a pupil of the most talented Nayavijaya a co pupil of the former Jitavijaya let this work (Jñānasāra) be for the happiness of the lucky ones (5) [273]

Notes सातीर्थ्यभृत् means a co-pupil न्यायविशारद stands for Yaśovijayaji, the author, as it was the epithet, appelation given to him (5) [273]

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